



TWO DOLLARS PER YEAR.

"Creeds without Virtue are Pattering Vanities."

ONE DOLLAR FOR SIX MONTHS.

VOLUME 4.

CINCINNATI, APRIL 20, 1889.

NUMBER 94.

[Entered at the Post Office, Cincinnati, Ohio, as Second-Class Matter.]

THE BETTER WAY.

ISSUED EVERY SATURDAY.
THE WAY PUBLISHING CO., Proprietors
222 & 224 West Pearl Street, Cincinnati, O.
M. G. YOUNG, President.
I. S. MCCracken, Treasurer.
C. C. STOWELL, Secretary.

CINCINNATI - - - APRIL 20, 1889

SUBSCRIPTION PRICE - - TWO DOLLARS per Year, strictly in advance. Two Dollars and a Half to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent Six Months for One Dollar.

PUBLIC SEANCE

By the Independent Club, Berkeley Hall, Boston.
Friday, March 15, 1889.

QUESTIONS AND ANSWERS.

Through the Mediumship of J. Wm. Fletcher,
Assisted by Miss Emma J. Nickerson.

Reported for The Better Way by J. W. Powell.
INVOCATION.

As the warm rays of the genial sun descend upon the earth and call into life the sleeping soul of the flowers, so may the light of divine love quicken the hearts of earth's children into renewed life and effort. May truth's sweet evangel speak her word of freedom until all error and sin has been conquered and dispelled. May wisdom illumine the pathway of the world, making plain the duties and the work of life until each soul shall rise in the strength of its inherent power; and may charity and love, sweet attendants upon the footsteps of mankind, ever breathe their beneficent thought upon each heart, inspiring to nobler and gentler deeds and making mankind more worthy of the great power with which he has been blessed.

Most wise spirits, will you not be near to those whose hearts are heavy with sorrow, whose lives are burdened with pain, whose minds are darkened with ignorance, and show unto each one that it is possible to conquer and overcome all the trials of life as the soul in itself aspires for better and truer things. Father of us all, beneficent and loving parent, ever wise ever kind and ever true, with our hand in thine we make journey on, knowing that if we but use the powers within to their best purpose, it will be well, aye, more than well, with each one of us. And unto those who are the great fashioners of all things, and unto those who shall do thy will, do we commend these and all the world now and forevermore.

How does a medium look to a spirit? You must understand that from the spiritual side of life things appear as strange and unnatural to us as do our forms of life to you. The earth life is to us in the spirit world dark. The brightest noonday sun is darkness to us, and all through this darkness are lines of light like unto illuminated wires that pass from one point in the spiritual world to some other point in the earth life. We, in following out these lines, invariably discover that at the end some mediumistic person will be found who is more or less susceptible to the spiritual impression that we may individually or collectively desire to impart. Supposing that this room was absolutely dark and you were to place a lighted lamp in the center of it, the different objects that surround you and the persons therein, would become more or less visible to the external gaze. Mediums are to us in the spirit world what lighted lamps are to you in a dark room—they make visible the earthly and the material objects. It is possible for those who are not very much developed to enjoy quite as much in their association with different mediums as they could if they were here in the body. Thus you find mediums influenced to do all sorts of strange and peculiar things, because they are in a responsive state, and persons upon whom the law of habit has marked itself to a very great degree are pleased to come under the radius of their influence and to exert a power over them. The more advanced the spirit the clearer become the conditions of the earth. The more advanced a mind on earth is the more charity there is for those that are not

advanced, and the rule holds true in one form of life exactly as it does in another. Mediums are lamps, then, in a world of darkness, some dim and uncertain, others bright and clear and beautiful.

Do our friends know each other in the spirit world?

Your friends will know you in the other world, as you call it, quite as fully as they know you in this world. Friend knows friend, and the joy of heaven only becomes joy when recognition and association with hearts that you loved is possible. To form a heaven in which no person was allowed to mingle in spirit association with its own, would be a state far from happiness or joy. But there is a great misunderstanding in the minds of many as to what friendship means. Some people have an idea that all the relationships of the earth will exist in the spiritual world the same. This is a mistaken thought. Your relationships upon earth are the outgrowth of circumstances, many of them most unfortunate, and they are for the day and the hour only. When death comes the attraction that has existed has ceased, and consequently certain people will no longer be brought in relationship with certain other people.

In the ordinary parlance of the world a friend is a person who treats you kindly and considerately. Many persons understand the word friendship to mean simply a shaking of the hand, a nod of the head and an artificial smile upon the face. We hold that this has nothing whatever to do with what we should call the divine power of friendship. A friend is not a man or woman that will run himself in your prosperity, enjoy with you the blessings that your life may confer, and when the shadow comes look around for some other sunny spot in which to rest himself. A true friend is one that may be faithful in prosperity, but will be doubly so when adversity comes, for adversity is only the weight placed upon the bridge, and if the bridge breaks it only shows you what useful lessons adversity will frequently teach you, although they are most painful to learn. We recall at this moment a man who came to us a short time ago saying, I have lost all my money, my position has gone with it, and strange to say, nearly all my friends have gone too. I said to him, Those that went were not your friends; the few who stayed were your friends, and the many who left you were only the bees that were gathering around the flower while they could fill themselves with honey, and when the flower began to wither and there was nothing more for them they flew away to some other one where they would be more fortunate.

Now friendship, then, is the something that men and women recognize in each other that time and circumstances can never change; it is the response of one heart for another, the great law of chemical attraction and affinity which exists between one heart, one life and one soul for another. When death comes it doesn't separate these at all; it may change their relationship somewhat for a time; one may be left here to battle with the world amid its trials and sorrows and temptations; the other may be called on to this life and in spirit learn the higher and the grander lesson; but all the same the one heart is responsive to the other, and all the same the thread of friendship is binding them together as firmly as ever it did in life, and by-and-by when death shall come to both and they stand together in that world, there is no power on earth that can keep one soul from its own. It is the law of life, the law of heaven, and the law of spiritual existence. Fortunately for all, many relationships of the earth begin and end with the earth, but those relationships of the spirit continue forever and forever, and the spiritual world is simply groups of classifications where each soul finds its own and where all dwell in peace and happiness together.

This is my answer to the question of

ten asked, Shall we know our friends in the spiritual world?

Has Jesus Christ materialized with his wife Mary in any Boston seance circle?

We were not aware that Jesus was married. Jesus took great pains to say that he was going to a land where there was no marriage and no giving in marriage; and therefore not having heard of his marital relationship, we should not feel called upon to answer that question.

There is a great deal of careless talk inside and outside of Spiritualism in regard to Jesus of Nazareth, and we do think or see that it would be impossible for him to materialize or for him to be united with some kindred spirit, but we would say this, that Jesus will never be able to manifest himself as a spirit in the materialized form in any of these modern structures that you call houses, cities or buildings. (Applause.) The entire life of Jesus was a life of nature and at war with all these what you call higher forms of civilization. He lived among the mountains, he lived among the common people, he walked by the waters; his greatest joy was in the communion with nature out in the wilderness for many days and nights; and upon the hill where the air was pure and where he could receive directly from the influence of the father, the higher truths and the nobler power of the spirit.

Everything that you have here to-day is exactly opposite to that, and with your spirit of commerce, your bickering, your hatred one for the other, and your jealousies, it would be utterly impossible for a spirit as pure as his must be to mingle for one moment in your midst. You say, Why is it possible that we are not good enough to receive him? I do not use the word goodness in this connection; I do say that you are not developed enough to receive him.

There are thousands of spirits in the spiritual world that the world is not ready for yet. Jesus himself said, "There are many things that I would say unto you but you are not prepared to hear them now." There are many demonstrations from the spiritual world that might be given, but you are not ready to receive them. Some people vainly imagine because they hear a rap on the table, because they see a light in the darkness, because human lips are moved to speak what appear to be apparently words of wisdom, that they have reached the end of this great spiritual demonstration and that there is nothing more to come. Why, friends, in fifty years from now you will look down upon the manifestations of to-day as if they were nothing in comparison with the higher results that will come when you have developed more spirituality and intellectuality. The end is not yet; there are thousands of truths and thousands of lessons, and millions of great and wise teachers who are standing just by the threshold of this world waiting to teach that lesson whenever a pupil is developed far enough to receive it and to comprehend it. How can that be gained? Only by spiritual growth. And how can spiritual growth be attained? "Seek ye first the kingdom of heaven, and all things shall be made unto you."

You will say that Jesus came and said he was Jesus. That was the very thing he never did say when he was here; he was always persistently saying, I and my father are one; he didn't call himself the savior of man; he only let it be understood that he was the embodiment of the elements of salvation. You remember that at one time he said to one, "Who do they say that I am?" So and so. "Who do you think I am?" I believe so and so; and then left the question unanswered, showing that truly great spirits are never anxious to stamp what they do with their own personality, and small people are always anxious to be known. Great people in the true sense of greatness, do their work and leave the work to tell the story of their greatness without having their names appended to it.

I have no doubt that there have been many who have come and assumed to be the master, but I have yet to see any demonstration or to realize any law fulfilled that would admit of such a return. Some time by-and-by when you find a number willing to adjure the selfishness of this world, willing to seek spiritual attainments, willing to leave for a time the haunts of men, willing to become natural in the truest and best sense of the word, then perchance in the stillness of the evening hour or in the light of the early dawn, the same face that looked out with all the joy of the resurrection, may smile down upon man, but it will never be while these animosities and these jealousies and these hatreds make the very air you breathe a perfect network impossible for the most advanced to come into your midst.

Describe the second sphere.

The second sphere of the spiritual world may, my friends, be of considerable interest to you. You will remember that last Friday when we were speaking with you, as is our wont, we touched somewhat upon the first sphere of the spirit world, holding then that it was the sphere of transition through which all spirits must pass in their journey onward toward the spiritual world. It is well perhaps for us to state that the sphere of transition is not called or considered to be the first sphere of the spiritual world, although here in the earth life it is so understood. It is simply the other side of the earth life, a reflection of the earth, in which all the ambitions, all the thoughts, all the desires and all the motives that have marked the earth life are recreated, so to speak, and are found in their entirety. The atmosphere of this earth, as you know, extends for some distance above the earth. Now, where the atmosphere of the earth leaves off, there the spiritual world begins. As there are some forms of animal life that live in the ground altogether, and in the water, and certain other forms of life on the ground and on the water that cannot live beneath it, and the ground and the water become solid to them, so in the first sphere of the spiritual life, the air that you breathe here in this life is as solid and compact to the spirits as the earth that you tread upon is solid and compact to you. But before you shall have passed directly from the sphere of transition, every soul enters what is called the school of self-examination.

Generally on the earth if things are wrong ignorant people are apt to feel that the Almighty is angry with them, and really responsible because they do not get on in life as well as they might otherwise expect. If they are ill the hand of the Almighty has afflicted them; if they are unfortunate, the great God has been unkind to them more than he was to their neighbors, and so on and on, believing not that there is a condition within themselves that draws this result, but that God himself is responsible for it.

In the first sphere of the spirit world, or the sphere of transition, so-called, this idea still remains, and spirits are apt to feel that they are in darkness because the will of some supreme spirit keeps them there. When they have entered the sphere of self-examination, there they are able to perceive that it is not the will of God, not the anger of the father of heaven that holds them down, but their own intellectual and spiritual inability to rise; they are too ignorant and undeveloped to attain unto the higher life until they have conquered and overcome these things. Thus it becomes an individual work for which the individual is himself responsible, rather than the result of the anger of the spirit who is indeed above all anger or anything of that kind.

Now, this sphere of self examination being passed and the lessons of life truly and earnestly learned, the law is really seen in its true light, then the spirit enters into the first sphere of the spirit world. It is the sphere of wisdom,

so called, because there you are enlightened upon all the laws of your life. After self examination comes wisdom, and you understand all the crooked ways of life when viewed from this sphere. If things are wrong on earth you are able to perceive a reason for it. If things are dark and unsatisfactory here, from the light of that sphere you can see it will be better soon. That is why advanced spirits are continually saying to persons, "Learn your lesson, my friend, from your experience; make what seems a misfortune a valuable power unto your soul, and then nothing will be lost, although for the time being it may so appear to you." Viewed from this sphere every experience seems wise; mankind appears like a child; he seems to be wandering from one point to another and blundering upon about all the knowledge that he attains unto; from that sphere the wisdom of the earth seems a trivial thing, and the things that people wear their hearts out over on earth, viewed from the light of wisdom, are to us most childish. You may be compelled to do it perhaps for a time, but you know perfectly well that the more here that you become enlightened in your spirit, the different value you place upon certain things. I have seen people ignorant of spiritual things in the early days of their life living a sort of life which in after time they have wondered that they could ever have endured for one moment, and placing a value upon things in later time that in the earlier time were of no value whatsoever. So from this life all the circumstances of the earth seem exactly the same. Illness and sickness that you now endure, physical and mental, only comes as a result of man's ignorance of nature's law, and his failure to observe their requirements. If you lived a natural life sickness would be a thing entirely unknown; if you lived a spiritual life even in the body, in keeping with the higher law, unhappiness and sorrow and misery would be entirely unknown. But on the earth selfishness is the ruling power and principle, and the effort of every man and every woman is to conquer and to overcome it. Viewed from the sphere of wisdom, selfishness becomes an utter impossibility, for it is a rule in the spirit life that wherever an injury is done to one an injury is done to all. If I strike my neighbor a blow in any way, the blow that I have wounded my own spirit with by the very act is a thousand times worse in its effect upon me than upon him. Here on the earth might makes right; in the spiritual realms of wisdom and love, right is the only might we know anything whatever about. Consequently the old idea of their being a war in heaven is a falsehood from beginning to end, for if there was a war it was not in heaven. There may have been wars in the spiritual world; I have no doubt about that; but war in heaven would be impossible, for the warlike spirit could never enter heaven in the first place, and consequently no war could ever result from it.

It is said that in that war they cast the devil and his angels out; but surely if the devil ever got into heaven he could only get there because he deserved to be there, and if you deserve to be in any place in the spiritual world there is no power there or anywhere else that can snatch you deserts from you; it is only where selfishness runs that these things exist.

Now from this sphere spirits are not usually able to communicate. You have your intermediate spirits. I am, for instance, an intermediate spirit; I stand between you and the world of spirit, that is above you. It is very seldom, my friends, that those spirits who are purely advanced ever have the power to communicate directly with mortals; they are compelled to communicate indirectly through the influence of some messenger spirit, or some intermediate spirit that comes to transmit their thought into earthly language that you may understand it, for you

must know that thoughts in the spiritual world are things and capable of being handled just as much as any external matter that you may see. You understand that. Some one thought about sitting down and he made a chair. Well, now, the idea of requiring to sit was materialized into a thought, and that thought was a chair; therefore you can handle the chair easily enough, and whenever you handle that chair you are really handling the thought of the person who made it and the necessity that demanded such an article of furniture to be made.

Shall we say that thoughts are not things? Why, when you have a beautiful thought that you have not the words to express, you may perchance gather some flowers like these and place them by a sick friend or in the hand of a dead child, and let those flowers, those "things," tell the story of your love better than your words can. Shall we not say that flowers are thoughts? Swedenborg said that they were the thoughts of angels; perhaps they were. Certainly if so, the angels gave you a result worthy of themselves when they filled the world with the beauty that the flowers ever confer; and in the spirit life our thoughts are conveyed in just that way. We will inspire a man with love of liberty; we place the element of liberty in that man's mind and nothing can move him from it.

Now there are many souls that are responsive to this sphere of wisdom. Wendell Phillips was one, probably the man most responsive to that sphere of any man that has marked the country in which you live. He stood among the world of men like some lofty mountain; his feet were on the earth, his head was surely in the skies, and from that sphere of wisdom the power of inspiration was poured down upon him until he saw the great and beneficent work that might be done for humanity, and, with a courage born only of a great conviction, he went forth and accomplished by word, effect, power, the desired result, and has left a record on the history of America which will never be forgotten so long as time shall last. (Applause.)

Theodore Parker was another man who was to religion and to theology exactly what Wendell Phillips was to the world of human slavery. He found people bound down with a weight of woe, found them so afraid of God that they dared not say that their souls were their own; found them walking with fear and trembling through the world, looking upon all the pleasures and the beauties of life as if they were so many temptations that one must close his eyes against and never accept or enjoy; and he with his lips touched with fire from off the altar of a nobler truth, whispered the great law to all the world, that God was the embodiment of eternal love, the parent, the friend of every child of earth, and his voice was heard. It was the voice of a sweet singer breaking the silence, drowning the discord and waking the sleeping consciousness of man to a nobler and better life. They say that Theodore Parker is dead, and we have stood beside his grave in distant lands and laid the offering of friendship upon it. But that was only the body of Theodore Parker; the spirit of him lives and is cradled to-day in the very churches that twenty-five years ago turned him forth to despise and destroy him.

So you see, my friends, nothing is in vain; and he with this noble purpose was responsive to the same sphere of wisdom, wiser than his time, yet he left a footprint that his time has seen, has read and comprehended. These great minds were every one of them responsive to this higher sphere; that is where their wisdom and their power and their discernment come from, and with their largeness of sight and vision and their more joyous souls and spirits they were able to drink in this glory and power, and it ever brings a mission and a work with it. Oh, he is great who rules the world; he is great who holds thousands under the iron heel of his will; but he is greater than all who can hold dominion over himself and say to passion, power and temptation, "The soul within me stands superior to every one of you;" and when a man becomes king over his own nature and his own life and his own soul, then has he been born to the world of spirit and passed through all the changes and temptations of this or the next sphere and enters where wisdom and love are ever the abiding law. (Applause.)

Reported for The Better Way.

EVOLUTION.

Extracts from Lecture by Miss Jennie B. Hagan before the Cincinnati Society of Union Spiritualists, G. A. Hall, 115 W. Sixth St., Sunday Evening, April 7, '89.

PREFACE.

Miss Hagan spoke in the evening upon the topic of Evolution, at the same time weaving in various other topics that had been presented by the audience, and making them dependent upon this as the principle subject although not the first one taken into consideration. Miss Hagan charms her audience by the delicate reasoning and clear cut logic of her arguments and one must hear to appreciate the full beauty of her discourses. Below we give extracts from her

LECTURE:

What proof have we of the divinity of Jesus of Nazareth? We have good proof, if we look at it from a reasonable point of view; although it is not a question of the greatest interest to mankind, really, at the present time, although it is one in which man has always interested himself. The best proof that we have of the divinity of the Nazarene, is found in the personal history; i. e. that history, written, or said to have been written, by his immediate followers. Though that history is imperfect, fragmentary and unsatisfactory, yet within it lies the proof of the divinity of Christ. Let us see how Christ himself regarded the matter, and though undoubtedly the original test has suffered much from its many translators, yet we have enough of the spirit of his sayings preserved to judge as to his idea of his own work. He is conversing with his disciples and querying as to what the people were saying of him. The disciples told him the various opinions; some that he was John the Baptist; others, that he was Elias, others that he was Moses or one of the prophets; then he turns to Peter and says: "Whom sayest thou that I am?" Peter replies: "Verily, thou art the Son of God." Jesus then replies: "And thou art, Peter, and on this rock I will build my church." What do these words mean? They are the declaration of Jesus, that Peter was as much the Son of God as himself, for laying aside all fanciful allusions to the meaning of the name Peter, and placing the punctuation points of this sentence in their proper order and we have "And thou art, Peter; and on this rock I will build my church." Here is the declaration, the acknowledgement by Jesus, of his sonship with God, but he says, "And thou art." Even as I am a son of God, thou art also, and with this all humanity, and on this rock, the common brotherhood of man, as sons of God will I build my church. He rises above the narrow personal limitation of the theologians and places all mankind on a level with himself. As he is divine so are they and his church is the church of humanity; for the redemption of mankind. And you and I are divine, for within us is the same soul that dwelt with those men of far-off Judea, a soul from the divine Father and Mother God. We are all, then, sons of God.

There is no man or woman so low down in the scale of life but what there dwells within them a soul, a part of the Infinite Soul, and they may by reason of this climb the ladder of life slowly, 'tis true, but nevertheless surely, and stand upon the heights at last, freed from the old bonds, souls set free; sons and daughters of God. We all have a claim to divinity. There is not a person within this great throbbing city within whom there does not dwell a germ of the possibility of a divine unfoldment of gifts. True, there are grades of unfoldment and grades of divinity, and each one travels, perhaps, a different road, but they all meet at the same place. Let us, then, send out the best thoughts of love, and express those thoughts by action for our fellow men, and thus become the real redeemers of the world. Jesus was divine because of his great love for humanity, and so may we be in greater or less degrees, according to our powers of unfoldment and thus prove our relationship to God.

What is meant by the statement that love is the fulfillment of the law? Are you an orphan? Have you no home? The man who has not felt within himself some faint glimmering of the laws of love has indeed lost something out of his life. We do not suppose that this question refers to law as defined by Blackstone or the Pope. The law of love is the great law of the universe and all things of beauty come in fulfillment of that law. We see this law pervading all nature in the glad springtime, filling every bird with new and joyous notes of song; touching every leaf and flower with a new life, and then in the autumn of the year, tingling them with the warm russet browns, the deep reds, and the golden yellow and purple tints of the closing season. Every part of nature is ruled by the law of love, which is only the law of life, of growth. You see the leaf drop from the stem in the autumn and there is left on the twig a spot that looks as though the bark had been cut, but if you will examine closely, you will find there a little bud packed away in tender, brown tissues, soft and delicate, and within is

the promise of the leaf that will burst forth when the warm rains and tender sunshine. And so with the human heart, and the little ones of earth are the tiny buds of the great human tree, and if given the warm sunshine of love and the dew of a tender sympathy will unfold to beautiful lives.

We now come to the main subject of our evening discourse, Evolution. When asked as to the beginning, we can only say, time and space are endless and have had no beginning, hence we cannot tell at what point evolution commenced. Touching upon the various theories of evolution, we find many grades of opinion and much opposition, and we are often astonished at the position sometimes taken by its opponents. You, of course, as intelligent human beings, are aware of the breadth of this subject and know that no lecturer, however learned or able, can discuss it in its entirety in one lecture, or in two or even in a dozen. It is beyond the comprehension of even a lifetime, and so we can only express, at best, but a very few of its points in the brief space given to us.

An English gentleman, in speaking in opposition to evolution, said if it were true, it would take all the spokes out of the wheel of science and theology as it existed to-day. His position reminds us of a little story we heard. Just why it reminds us of that story we do not know but the story is this: In the old country there is a celebrated church, to which many people go from curiosity. Among those thus drawn was a man (a Yankee, you may depend), who asked the guide question after question. The guide was showing him a curious lamp, which was said never to have been extinguished for a thousand years. "Never been out for a thousand years?" "No!" "Where do you fill it?" "Here," showing the place. "How do you put in a new wick?" "Don't put a new one in. We attach the new portion to the lower part of the old one here." "You say it has never been out for a thousand years?" After gazing awhile in silent contemplation, he repeated his question and receiving the affirmative answer that it had not been out for a thousand years, deliberately blew it out with the remark, "Well, it's out now." The only result was that the guide re-lit the lamp and that probably no ten people ever knew of the occurrence, except as it has since been told. So it is with the opponents of evolution. It keeps on growing and matter keeps on evolving through the myriad forms of life in spite of the imagined extinguishment of the light at times by its opponents.

Everything in nature, said the speaker, told the story of gradual growth, of evolution and involution. There had been no evolution, however, without a corresponding involution. We could not see an atom, nor define one, and yet we knew reasonably well of their existence or of a corresponding existence. There were continually changing, growing, some going higher in the scale of life, others falling back to be absorbed as the food for growth of other forms of life.

Selection and survival of the fittest were two of the grand truths of the theory of evolution and they had been well voiced by Darwin—"Oh, Darwin! Don't talk to us about Darwin. I don't believe and don't want to believe I am descended from a monkey." Well, this shows that the person making the statement is very dull of comprehension or has never read Darwin, most likely the latter. Darwin nowhere says that man is descended from the monkey. He expressly declares there is a missing link, and I am sometimes wicked enough to think in my travels that I have met the missing link. There are only two things before you for your acceptance as to the origin of man, and those are the theories of gradual growth and evolution from lower forms of life to the higher life by natural selection and the survival of the fittest, and the absolute creation by a word from a lump of clay of man as he is to-day. Which is the higher origin, from a living organism with a soul or from inert mud without one? The sudden appearance or the growth and development by slow stages; choose for yourselves which is the higher. But this much is certain; the testimony of the life about us all goes to show that evolution has been the law of the universe.

Down on Cape Cod there were great forests of stately pine trees, and when the settlers cut these down and cleared away the land; what came in their place? Was it pine again, as one might expect? No. Instead where the pine stood with its graceful green spires shooting heavenward, now stands the sturdy, majestic oak. Where did it come from? There were no oaks there from which the acorns could have fallen. Take the sand, for you western farmers, perhaps, would hardly dignify it by the name of soil, and examine it with the microscope and there is no acorn there, yet from that sand after the pine was removed sprang the oak. Nature, by some mysterious process, had wrought a change in the conditions and beheld a new form of life.

Man in the same way. One age beholds one race of men followed by a higher one, and soon through the scale of life, all is changing, evolving and involving ceaselessly. There is no rest in nature. She changes constantly and always from lower to higher. We have given extracts from Miss Hagan's lecture. Of course, it is not a full report and may not do the lady justice, but no report could. Her lectures, as we have before said, must be heard in order to be appreciated.

Why Not?

To the Editor of The Better Way.

According to high scientific authority, it has been proved that animals can be expeditiously and painlessly killed by electricity, without, in the least degree, injuring the quality of their flesh for food. Would it not be well to introduce this method into the large slaughtering establishments in your city?

Sincerely, A. B. WEYMOUTH.
Santa Barbara, Cal., April 4, 1899.

LETTER FROM NEW YORK.

Spiritualism the Parent of Reforms—The New Science of Life and of Social Upbuilding—Self-Love—Religion—A Grand, New Impulse for Spiritualism—Rev. Heber Newton—The New York Herald—Christian Science and the New York Sun.

To the Editor of The Better Way.

You must be an indefatigable worker as you stock up the columns of THE BETTER WAY with items from all parts of our planet. That is right. Let us know what is being done in the ranks of progression, not only in various parts of our country, but more or less all over the world.

Give us glimpses also of some of the great humanitarian movements of the day. Spiritualism is a great emancipator. It breaks the bonds of the conventionalism that so enslaves us. It lifts the hideous nightmare of fear that old theology has let down like a pall over the world; it lifts us outside of this little planet and shows us more glorious realms of life, thus removing the sting of death and kindling human aspiration.

Spiritualism has inaugurated all reforms—the temperance reform, the anti-slavery movement, woman's rights; the more refined, natural and potent methods of human cure by vital magnetism, sunlight, and other exquisite forces, and especially the cause of social upbuilding, which is taking root in various parts of the world.

Some years ago Harper's Monthly gave an account of the wonderful Familistere of Godin, at Guise, France, where laboring men and women live in a palace in the midst of a park, have the finest nurseries, kindergartens, baths, schools, festivals, music, a theatre and a co-operative interest in the great industry developed by Godin. The writer remarked that this was not one of the visionary reforms advocated by Spiritualists, but a grand, practical achievement. The writer was mistaken. Godin himself, one of the grandest reforming souls that this world has produced, was a Spiritualist, and ideas of social reform were impressed upon him when he was only eleven years of age. The Familistere, with nearly 2,000 souls, has lived harmoniously and happily together for more than twenty-six years, and this without committing a single crime. When has the church ever achieved such a result?

Founded to a considerable extent on this plan, a wonderful movement called the Credit Foncier Company, of Sinaloa, has been developed by an American named Albert K. Owen. Over five thousand men and women have joined the corporation, and nearly two hundred are on the ground successfully working together at or near Topolobampo Bay, Sinaloa, Mexico. After having suffered a dreadful series of setbacks and countless misrepresentations of the press, they are going forward harmoniously and successfully in that land of eternal spring and summer, and demonstrating to the world that marvelous system of social life which does away with all pauperism and ordinary motives to crime. The treasurer of this company is the well-known publisher, Mr. John W. Lovell, 14 Vesey street, New York; and he publishes, among a thousand other works, two very remarkable books on the social question, namely: "Integral Co-operation," by Albert K. Owen, and "Papa's Own Girl," by Mrs. Marie Howland. The former has 208 pages, containing this grander system and showing how the present money grasping, rasping battle for a livelihood may be done away with; while the latter is a delightful story of over 500 pages, illustrating the wonderful possibilities of human life under a true system. Each of these works is sent postpaid for 30 cents.

Self-love can never be too large if we have an equal love for others. It is a sacred duty to care for ourselves and perfect ourselves; but to love ourselves more than our neighbors is selfishness; and to love our neighbors more than ourselves is altruism, which is another mistake.

Religion, as I have said elsewhere, is the heavenly side of science, and Spiritualism is the basis of all religion. But Spiritualism also gives a knowledge of those subtle, underlying forces of the world, without which true science itself is impossible. We need not fear the word religion because in the past it has often been the synonym of superstition and abominations of various kinds, for such words as science, history, liberty, love, have also been monstrously perverted thro' human ignorance. True religion is as wide as the world, and should not build on the example or precepts of any one man, but on eternal principle. Religion is aspiration and spiritual exaltation. Take the religious faculties from the human brain and it would be flattened down like that of a baboon. If a Spiritualist condemn religion, it is to be feared that he has not quite emerged from materialism and this worldliness, and belongs rather to Spiritism than Spiritualism. The religious Spiritualist has that soul-beauty, that tenderness and love for all mankind; that longing after perfection that opens the purse and spreads a sympathetic aura all around. Many Spiritualists are lacking in religion because they have come from our churches, which

are essentially materialistic, or have been satisfied with mere external phenomena, which, though important, are but the first steps toward the diviner side of Spiritualism.

All at once it seems as though the whole heavens are changing so far as Spiritualism here is concerned. The papers perceiving the onrushing tide of the day, are constantly bringing out facts about mesmerism, hypnotism, ghosts, clairvoyant dreams and even Spiritualism itself. On this very anniversary day of Spiritualism, the New York Herald publishes a five column article from the pen of the eminent clergyman, the Rev. Heber Newton with the following headlines:

"Is it an Angel or a Devil? Powerful Pictures of Modern Spiritualism from the Pen of the Rev. R. Heber Newton.—Too Solemn for Sneers—Behind the Movement is a World-Wide, Beautiful Faith, that is Reviving the Fainting Religions of all Lands. It may be God's Revelation."

The Forty-First Anniversary of Spiritualism went off delightfully at the Adelphi Hall, including racy speeches, beautiful music and beautiful whistling by a lady who can outdo the birds in her warbling.

A theory advocated by some, which proclaims the possibility and desirability of becoming immortal in this life, does not argue a very high spiritual conception of things. Those who can look in upon the higher spiritual world, perceive a realm which is incomparably more beautiful than our grosser earthly condition can ever become. As we learn the laws of life we shall, of course, live much longer than we now do, and be triumphant in our freedom from disease, but the spirit also will become mighty, and bursting the bonds of physical life, will soar away to its more glorious home.

Such one idea systems as Christian Science and kindred methods of cure, are still flaming forth with great intensity through the land, though their fury is perhaps beginning to recede. The use of the word Christian helps the cause with the church, and the word Science makes it appear as though they were really building on facts, although they ignore the most obvious facts of the world. To show how evanescent matter is, they will instance the case of a solid, which, under great heat, will become invisible, and hence they conclude it may be resolved entirely into spirit. The truth is that not a particle of matter is dissipated in this case, and really there is more matter than ever, for the thermal ethers themselves bear along a tide of material elements. Of course there is also more spiritual intensity than ever, as matter and spirit always work together. But these Christian Scientists have drawn into their assemblies a large number of Spiritualists, who sit meekly by and hear Spiritualism condemned, altho' this same Spiritualism is the parent source from which all of their own best ideas have been borrowed. Lately these people have been seeking the favor of the church public by showing, in the New York Sun, how closely they follow Christ. In answer to this, I sent the following article to the Sun:

DOES CHRISTIAN SCIENCE FOLLOW CHRIST?

To the Editor of the Sun:—Christian Science, faith cures, metaphysical cures and mind cures have a great fundamental feature in common; namely, that mental and spiritual agencies are all in all, and that what we call matter is a mere shadow, evanescent thing, a kind of a nonentity which is worthy of no special attention. Christ, on the other hand, often laid on hands when performing His cures, or would take clay and moisten it with His spittle which was highly charged with His own magnetic and spiritual forces, and then apply it to a human being; and was so charged with a semi-spiritual and semi-material aura that when an ordinary negative mortal would even touch His garments, he would feel such a flowing off of his forces as to be at once conscious of it and declare that "virtue had gone out of him." The Christian Scientists ignore all such methods, and seek to bring about a mere self-psychology on the part of the patient, and insist greatly on right thinking. Jesus spent a great deal of time on the mountains, in the sun shine drinking in the pure air and other forces. These new theorists make light of all natural elements and consider correct hygiene and food and external conditions as hardly to be thought of, spirit alone being the essential power. There is another respect in which these people differ greatly from Christ; they charge immensely for teaching their tenets, and expect a good price also from those they heal, while Christ gave His power freely to all. In this city a common price is \$50 for twelve lessons, while Mrs. Eddy, of Boston, charges \$300 for the same, or \$25 a lesson, and has further mystical theories for which she charges several hundred dollars more. Rather materialistic practice, is it not?

Now, I do not condemn a system of moderate charges for either healing or teaching a system of healing, but for such things Christlike.

Do I condemn mind healing, or the use of spiritual forces for the upbuilding of humanity? By no means. It is a blessed reality. The world has dealt too much in gross elements. Some fine cures are made on this new plan, but no one thus far has made a tenth part as many cures as did Dr. J. R. Newton, of this country, or the Zouave Jaccote of France, who, in most cases, used a physical contact. Newton estimated

his cures at 300,000, but many of these were temporary, from being merely psychological, and were not permanent. I have studied his processes and effects carefully, and can safely say that he cured tens of thousands in a permanent way. For thousands of these he made no charge. Shall we go wild, then, over the feeble efforts of these one-sided theorists of to-day?

All one-ideaism is calamitous. The blue glass craze of some years ago was a one-idea system and failed. The use of different colors or of sunlight itself might be made very scientific and useful, but blue alone or red alone would be fearfully damaging in some cases. So to dwell eternally on spiritual forces, to ignore this wonderful universe around us, to proclaim that matter is evanescent and fleeting, is to make a terrific mistake, and to build on a gigantic falsehood. Not a particle of matter in the universe can be annihilated, and it must ever work in correlation with spirit, just as a human mind requires a physical brain. They call their method science, but science systematizes and deals with facts, while they ignore the ten thousand facts all around them. Many cases can already be adduced where they have let infants die and grown people die from not conforming to these external facts. They seem to think that God made spirit but the devil made matter. How can any superstructure of truth be built on promises that are so false? Why must human minds forever be running off in a tangent on one-idea systems? O, the importance of right thinking!

DUALITY.

Wishing you great success, dear editor, and trusting that your arduous labors may develop the truth and bless our dear humanity, I remain your friend,
E. D. BABBITT, M. D.
59 Union Square, New York.

THE PHENOMENA.

Spirits Speaking Convincingly in Three Languages Through a Trumpet.

The sweet poet Longfellow says: "The spiritual world lies all around us, and its avenues are open to the unseen feet of phantoms. That come and go, and we perceive them not. Save by their influence, or when at times A mysterious Providence permits them To manifest themselves to mortal eyes."

Yet full too oft we reject the evidence they present of a life beyond the grave, heed not their pleadings as they impress us with their presence, or manifest themselves to our mortal eyes. Many deny all these manifestations, both subjective and objective, as either fraud or delusions; but the evidence has grown too strong, the array of facts so universal, that many of the leading scientists have at last been compelled to investigate the phenomena and pronounce them unquestionably true. Like all questions of science, they found the "occult force" had ever been present, but they perceived it not as they delved in the mysteries of life's mysterious problem. We feel like writing more in this train of thought, but as we wish to relate our experience in one of the most remarkable spiritual seances ever recorded and our space being limited we will confine our remarks to this one subject.

This seance was grand and exciting in the manifestations presented, which clearly and unmistakably proved the great truth of man's immortality and of a tangible and active life in the world beyond. The medium on this occasion was my favorite one, Mrs. L., whose wonderful powers in all phases of mediumship are simply astounding. Accepting the invitation extended, ten other persons quite prominent in this city socially and scientifically, met together for the purpose of hearing the spirits talk through the trumpet—three skeptics were among the number. Two trumpets were placed in the centre of the semi-circle, formed by the guests present, and six feet from the medium.

Everything being ready, the light was extinguished, and total darkness reigned supreme. I must not neglect to say that two of the skeptics were placed one on each side of the medium, and directed to hold her hands. After one or two hymns had been sung, the two trumpets could be heard moving, and we all felt them passing around the circle, as each one was gently touched on the hand or head. After all had been saluted in this manner, our spirit friend, Wilbur, the spirit control of Mrs. L., spoke through the trumpet and said, "Good evening, friends, we are glad to meet you here to-night, and will endeavor to illustrate this grand truth of spirit communion by some good manifestations and experiments." As "Wilbur" ceased speaking, Mrs. L. complained of feeling very cold as though she had a chill—the trumpet immediately turned to her and said, "Mrs. L., you must be patient. It is not a chill—we are simply drawing power, and will give you something very fine if you will be patient;" and, indeed, we all sensibly felt the power as it swept around the circle.

Voices began to speak through both trumpets simultaneously, talking to different ones in the circle. Mrs. L. declared she could not stand the singular and depressing feeling, such as she had never before experienced. The two skeptics pronounced her hands icy cold, and she seemed, indeed, as if she would go into convulsions; but by carefully chafing her hands and arms, warmth was in a degree restored. The two trumpets were again floating in mid-air, one coming to me, and my mother's well-known voice greeted me in tones as of yore. The other trumpet went to a well-known German gentle-

man and began addressing him in the German language. The voice proved to be that of Father "August Krell," who was for a long time pastor of a German Lutheran Church of this city, and as he talked and brought old reminiscences of the past, our German friend bowed his head and wept as the conviction flashed upon him of the truth, for he was a cold skeptic; his mother came and talked to him in German. While the two trumpets were speaking, one in German, the other in English, a third and independent voice began speaking in French to one of the ladies present, without the aid of the trumpet—thus three parties were being addressed at the same time, in English, German and French—certainly the most astonishing and remarkable spiritual event on record.

At this point Mrs. L. declared she could not and would not stand this terrible ordeal any longer, that she would die. Wilbur, the control, seized the trumpet and addressing her said, "Mrs. L., fear not. You are protected by a stronger power than earth can produce, the angels are your protectors, fear not, be patient; we will produce something grand." Then rising high in the air he proclaimed in a stentorian voice, "Sluggish every one!" Just then our German friend said, "Oh, mine Gott, some one has brought me a flower, and now they pat mine head." Every member of the circle exclaimed at the same time that they all were receiving flowers in their hands, and we began to scent the sweet perfume of the tuberose that began to fill the air. Suddenly a shower of flowers seemed to fall from the ceiling, covering the medium and those sitting near her; the quantity was astounding and bewildering. At this point the medium exclaimed she could not go any further, and that we must stop the seance. "Wilbur" again spoke and said, "Friends, we have done all we could, the medium is exhausted, and we must close for the present; good night!" and the trumpets fell to the floor.

The gas was lighted and we found that Mrs. L. and the floor around her were strewn with flowers of all kinds, evidently freshly plucked, being still wet and moist with the chilly dew. They had not been cut and tied up in bouquets, but torn from the bushes and brought in in an indiscriminate loose mass and showered down like spray. Mrs. L. was so completely exhausted that it required some time to restore her to a normal condition. Each and every one present declared they had no flowers when they came into the room, and our host affirmed that there were no flowers anywhere about the house, and as Mrs. L. was being chafed by those who sat beside her, as before stated, whence came these flowers? Those present were above the suspicion of collusion, and had they connived in any way to produce the facts as narrated, they could not possibly have brought the large quantities of flowers as were showered upon us, without being discovered, and therefore the evidence seems positive that spirit hands gathered and showered them down, as they so declared.

As our old German friend withdrew, the tears coursed down his cheeks, a happy smile illumined his face and he exclaimed, "Oh, mein Gott! mein Gott! ich bin so froh, ich bin so froh." "Oh, my God, my God, I am so happy, so happy."

We would like to give the substance of the conversations carried on between the spirits and those present; suffice to say the burden of them all was of the positiveness of life, the substantial and real substance of all and everything in the spirit world, and the sure identification of every spirit who presented him or herself to their friends—father, mother, brother, sister, husband, wife, were all recognized and proved their identity beyond any question of doubt. The unbelievers of an immortal life were convinced of their error, and confessed their conviction, and acknowledged the existence of a merciful and loving Father—God!

Oh, what a grand knowledge to attain to know that by divesting ourselves of the grosser thought of this earth life, purifying our interior nature by higher and holier aspirations, we can bring around us spirits, pure, freed from the dross of earth's baser passions we can mount to the heights of transfiguration and hold sweet converse with the angels gathered there, and penetrating through the earthly shadows that blind us here, we look beyond and behold the radiant gleams through the sunset gate ajar, and see the angels in waiting with beckoning hand as we pass from earth to heaven. Our beloved Whitier says:

"There are, who like the seeds of old,
Can see the helpers God has sent,
And bow life's rugged mountainside
So white with many an angel tent."

APPARITION.

Written for The Better Way.

Immortality.

More than twenty years ago, when but a mere youth, I met my heart's own love for her love sprung unbidden from the spontaneous emotions of my heart.

Through the windows of our souls, love's eyes peered deep down into the inner chambers of our hearts, and on her sweet, pensive face I read the tablet of her love.

As schoolmates and in crowded assemblies, we often met, but with foolish pride and apparent unmindfulness of my heart's passionate longing, in silence I passed her coldly. Little did I then think that the cold and icy hand of death would be soon laid upon her—the loved one of my heart in the bloom of her youthful innocence,—beautiful girl—alone suffered and died, a stranger to the warm and tender caresses of loves ardent touch.

I can not give her up to death; my heart still goes yearning forth in quest of love's response, and will not believe that the laws of nature are so cruelly at variance with the highest and noblest desire of man, as to end our existence at the grave. But it would be an assurance most dear to me to know that we will be permitted to meet again in the warm and genial clime of love. Will someone answer?

M. P. S.



SAILING SOUTHERN SEAS.

Wm. H. S. Atkinson.

After leaving Ceylon, it seemed a strange experience to find one's self sailing through seas and past islands and countries that have always seemed so far away as to seem almost fictitious. But here I was sailing through the Indian Ocean, within a few miles of the equator, and steaming past the Nicobar Islands into the Straits of Malacca, with Sumatra on our right and the Malay peninsula on our left. It was dark as we passed Penang, city and island, one of the British "Straits Settlements," but next day we reached the more important island of Singapore. The captain took the steamer into Singapore harbor for water, and gave us just four hours to see the town. As, however, the town lies two miles back from the harbor, and as we were half an hour haggling with the Jews, Malays, negroes, and Chinamen who thronged the wharf for a conveyance, we only had time to drive up and come right back. I noticed that we drove over low flats, which at high water are covered by the tide, but which twice a day form a broad expanse of mud and refuse, rendering the city very unhealthy. However, I also noticed that on each side and back of the city were very beautiful wooded heights from which peeped many bungalows, and it is in that pleasanter locality that the rich Europeans reside. Folks who suffer from cold feet or chills ought to go to Singapore. It is located right on the equator; the heat is excessive and does not vary five degrees during the entire year.

Steaming eastward from Singapore, we began to enter the archipelago—Islands, islands, islands—large, small, and all sizes between, volcanic and otherwise. Passing down the Java Sea we passed Karimata and Bames, both mountainous islands with their summits completely hidden away in the clouds, and for a long time we had the large islands of Borneo and Java on our left and right respectively. For two whole days we were steaming through these myriads of islands, and among them got a good view of Mount Bitor, a very active volcano. We saw the smoke and flames very distinctly, though Bator was unusually quiet as we passed it. The sail through the warm blue waters of the still Indian Ocean is mighty pleasant, and as one hardly ever loses sight of land there is nothing tedious about the trip.

Now, although navigation of the waters of the deep has been brought down to a pretty fine science, there are still some out-of-the-way quarters where skippers have to go very slow, and sometimes have to stop altogether. Torres Strait is one of these places—where the most northerly point of Australia comes very close to the shores of New Guinea. These straits are full of treacherous reefs and currents and hidden shoals, which have already proved fatal to many a gallant craft. However, each successive trip of a steamer with an intelligent captain lessens these dangers, for both the Queensland (Australia) Government and the English Home Government are preparing reliable charts for mariners who navigate the intricate channel of Polynesia. No, fast steaming is not one of the offenses of steamers which navigate Asiatic waters, but it is perhaps, better to "be slow and sure," or, in the words of the immortal Davy Crockett, "Be sure you're right, then go ahead." Our captain agreed with Davy and came to an anchorage toward evening, where we lay until daylight. Then we steamed on, and about noon I got my first sight of Australia—a country I had for many years longed to visit; a country for which I now hold a great regard; a country which, I believe, will some day take a leading place among the greatest nations of the world. Two hours later we came to an anchor off the town of Somerset, the most northerly town in Australia. It is not much of a town, but it is a town and a British colonial town, with white people predominating. Not very "toney" white, perhaps, but still they speak good old-fashioned English, and wear good old British hand-me-down, ready-made clothing, and are broad enough in their ideas to show some partiality for good old Irish and Scotch whisky. Their houses are not very lofty, not very solid, nor is their architecture very striking. But they seem to have plenty to eat and drink if pumpkins, pigs and poultry are the staple articles of diet. Somerset is the headquarters of the Torres Straits Pearl Fisheries which, together with the fact that it is a coaling and watering station for steamers, gives it some importance. These pearl fisheries give employment to nearly a thousand men, most of whom are terrible "hard cases."

Of course, Somerset being so close to New Guinea a good many of the savage South Sea Islanders come over there occasionally—indeed, some of them are employed right along in the pearl fisheries, as they are splendid divers. In appearance they are very repellent, although if they would not interfere with the skin nature has given them they would be by no means bad looking fellows. Two of these men whom I saw were completely covered with tattoo marks, while, worst of all, their teeth

were split right down the middle. I ought to say that "pearls" proper are not found in these Torres Straits fisheries, but a mollusk known as "pearl shell." It is the article which is often called "mother-of-pearl," from which are made all kinds of fancy articles, such as card-cases, knife-handles, etc. This, however, will fetch as high as \$700 per ton in the London market, consequently it is a valuable article of merchandise.

There are about sixty boats engaged, averaging six or seven tons burden, and all built in Sydney, N. S. W. Each of these boats with its outfit is worth quite \$2,500, so that, with wages and other expenses to pay, it will be seen that an enormous capital is sunk in that "side" industry of the world.

After we left Somerset we were soon out of sight of land again, although we were not very far from the Australian coast. We sighted it again off Cape Fairster, and then steamed within sight of land until we ended our journey. Seven hundred miles from Somerset we came to Bowen, an inconsiderable seaport, and then we encountered some of the finest coast scenery I have ever seen. On the shore are lines of bold rocky cliffs, while rising from behind them are mountains of no mean size, covered with beautiful foliage from base to crown. Ever and anon a rushing torrent came pouring down rocky slopes, forming a miniature Niagara, while all ways on the shore there was the gentle ripple of the ebbing and flowing waves.

Once in a while we could see a few of the genuine Australian natives, but we were not close enough to make them out very well.—Chicago Ledger.

SLATE WRITING AND MATERIALS.

To the Editor of The Better Way.

Dear Sir and Brother:—Deeming it of interest to the cause, I wish to call your readers' attention to the mediumship of Maud Jones, of No. 136 1/2 South Spring street, Los Angeles, Cal., a newly developed medium for independent slate writing. Soon after her development the writer of this had several sittings with her and received the most astounding results.

After being carefully cleaned, four or five slates were piled one upon the other without pencil, except one on the top of the upper slate, and in much less time than it takes to write this, a message, filling one side of each slate, was written in a very plain and good hand, and signed by an ancestor long since in spirit life.

During the writing the writer of this held one hand on the pile of slates, and in fact piled the slates himself, and never took his hand off them until the writing was finished, he separating and examining the slates before the medium handled them. On several other occasions similar results were obtained, the only variation being that the medium sometimes put the pencil (not a crum) between two of the several slates.

Recently the writer sent a sealed letter with the request, written inside the sealed envelope, that the answer be written inside on blank paper enclosed, to which, in due time, came the answer as requested, the envelope being intact as when it left his hand.

Miss Jones is a modest and refined young lady; saying little; in fact, so far as the writer knows or has heard, nothing in her own praise or against the character of any other medium or person. Having a fair acquaintance with her, both as medium and woman, I feel a pleasure in endorsing her as a true and excellent medium, and feel sure that any one patronizing her will be well satisfied with the result.

While writing, I feel like I would neglect a plain duty to the cause of truth if I should neglect a short description of a visit from that, in our opinion, best of all materializing mediums, and the seances she gave us in our own home. I refer to Mrs. Elsie Reynolds, the most aldered and yet truest of all mediums; the most numerously exposed, and yet never exposed, of all who have been bounded by the medium haters, either inside or out the ranks of Spiritualism.

Mrs. R., on her way from San Diego to San Bernardino, stepped off the train at 6 p. m., reaching our house at dark. A few had been invited to attend a seance at 8 that evening; which seance owing, no doubt, to the presence of a very intrusive, officious and fault-finding young woman, who had begged the privilege of attending, was an entire failure. The only manifestation being a few very feeble words from "Ella."

Gruff could not utter a syllable, and so the circle had to be dismissed.

After all had gone but ourselves, Gruff spoke from the cabinet, requesting us to all go to bed, and he would entrance the medium and send some of our friends out to us. Accordingly we all retired to rest after locking all the outside doors and closing that leading into the room occupied by the mediums, when a seance ensued, which, coming in less than forty minutes after an entire failure, illustrates, if anything possibly can illustrate, the value and necessity of good and harmonious conditions.

We had scarce been in bed five minutes before footsteps were heard; the door between the medium's room and the one occupied by ourselves was opened, and Lillie Roberts, spirit daughter of J. M. Roberts, late publisher of Mind and Matter, announced herself as present. Lillie is one of Mrs. R.'s cabinet spirits, and appears once or more at all Mrs. R.'s seances, and as we have attended somewhere about a hundred and twenty-five seances with her me-

dium, has become an old acquaintance and warm friend of ours; therefore she sat on the bed beside us, put her arms around us (wife and I), kissed us fondly and started a lively conversation, when Wash, a new character at Mrs. R.'s seances, made his entrance into the room, and joined in the conversation. Wash is an ethiopian; a regular plantation negro, and one of the most pronounced of his kind. Wash is unique in his characteristics, and could he or could this medium go on to the stage and talk, sing and dance, as he does at Mrs. R.'s private seances, he or she could command the very highest salaries paid for that kind of talent, and he is no danger of the spirit grabbing fraud seeker. Wash has a very powerful and, at the same time, soft and melodious voice, and sings Foster's old plantation songs in a most feeling and impressive style.

He and Lillie remained for full thirty minutes, he dividing the time between his quaint and laughable talk and dancing and singing. While dancing, Lillie patted time on my hand and arm, and while singing, Lillie assisted with alto, my wife with soprano, while the writer essayed bass. While Wash—George Washington Abraham Linkum Johnson he pronounces his name—was out, and in fact nearly always when he appears, Powanto, a very large and powerful Indian, follows him, when a quarrel is sure to ensue. Powanto dislikes darkies, and calls Wash "Nigger Nigger!" Then Wash threatens to "Bust his eye," "Broke him into," or "Smash de groun' wid him if he don't dun gone away."

After Wash and Lillie retired, members of our spirit family came, two at a time, staying out as much as thirty minutes, sitting on the bed beside us, and conversing and singing in the most delightful and animated manner. Wash again made his appearance, and while myself and wife, and spirit daughter and son-in-law sang in four parts, he joined in and interspersed his singing with a regular camp meeting exhortation, well spiced with "Bress de Laud!" "Glory to God, brudders and sisters!" depicting, in the most realistic manner, the amusing enthusiasm of a real old-fashioned Methodist negro camp meeting. This midnight seance continued for nearly or quite three hours, during which time a concert that would grace a concert stage, ensued, the spirits invariably singing in different parts and in most beautiful and faultless voices. Our children were all musicians and mostly teachers of music, as has been their father, which, no doubt, accounts for the excellence of their singing.

The next day, Wednesday, January 25th, Mrs. R. gave a seance to a small circle in the same room in which the failure occurred the night before, which gave excellent satisfaction, though the sitters all but one were entirely inexperienced in physical phenomena. The only thing of special note was the appearance of a beautiful little child not over fifteen months old, who toddled out beside Ella, who was outside the cabinet, singing one of her little songs. She fell at Ella's feet, leaped against her for a little time, got up and tumbled over again and then crept back into the cabinet and disappeared.

That night, Mrs. Reynolds gave myself and wife a private seance which, for soulful enjoyment, surpassed anything we have ever or can ever expect to realize this side of spirit life. Jessie, one of our spirit daughters, with George Powell, a spirit friend of ours, and brother of Miss Annie Stewart, the world renowned Terre Haute medium, first made their appearance together, called for supper, which my wife set before them on a small table, to which they paid ample attention for at least fifteen or perhaps twenty minutes, cracking nuts and biting pieces off a cake of wonderfully hard maple sugar, that few mortals could have done; besides cracking any number of delightfully amusing jokes. They remained out for at least an hour, devoting a good share of the time to most delightful singing, in which wife and self lent assistance. This seance lasted fully three hours, during which time at least two spirit forms were continually out at a time, and either eating, talking or singing. Mirthful enjoyments seemed to be their especial aim, and we can confidently say that, in our opinion, three happier hours were never passed by mortals, or by mortals and spirits combined, on this planet. And especially was the singing most beautiful and soul inspiring, and nearly half the time was devoted to that alone; and except a few duets by spirits alone, the singing was all in four parts.

Thus, Mr. Editor, do our spirit friends reward kind treatment to themselves and the instruments through whom alone they can meet us face to face in human form. And such, too, would be the best privilege of all who will furnish like good conditions.

This medium, Mrs. Reynolds, contemplates an early visit East, during which she will visit Queen City, and for whom I bespeak the kindly treatment of all who love truth and their angel friends. Give her a kind and hospitable reception, and you will not fail of the fullest satisfaction.

O. B. LISHER.

Oceanside, Cal., Feb. 3, 1899.
To the Editor of The Better Way.

One year ago to-day was born into spirit life one whose earth pilgrimage was fraught with disappointment, sorrow and agony.

In my quiet home, surrounded by the grand mountain scenery of Southern California, my mind wanders back to a cold February day in the past, when I turned my youthful feet from the home of my birth and unflatteringly pursued my journey by land and sea to the newly-discovered Eldorado of the golden West. Yes, dear Cal.—a thoughtless, wayward child, I sought that sunny shores, lured onward by an irresistible fate, and the end is not yet! Draw the veil of oblivion over the heart pangs the bitter words and bowed spirit strug-

gling to be free. Memory aid me not to call up the dusky wayside, where no green thing met the fevered gaze; no well-spring of clear water laved the arid desert; no perfume of sweet flowers tempered the dark atmosphere; but instead, grew the upas tree of hate and discord; and so glided on the sad days. Youth wasted, hope deferred; with only the somethin' love to guard the portal of the better way.

Looking backward, I recall a bright young face, a warm and ardent temperament born into a sad inheritance, where onward wave was fraught with issues beyond the power of human love or reason to restrain.

His past, the agony; and a new and better inheritance has come to the stricken one. From that home "mother" she sends her greeting to "mother" and bids her lake courage and fulfill her earth destiny. To cheer the desponding, to reach the hand of help to the down-trodden and despairing ones, to whom must be solved sooner or later.

And so, kind friends and co-workers for the truth, that shall indeed "make us free," I send, by my child's request, this greeting, and the hope that we all may read the lessons of life aright, and clasp hands with our angel friends in the work of co-operation, which will herald a new heaven and a new earth to all crushed and despairing souls, who now see no glimmer of hope gliding the dome of their life experiences.

Never, as now, has there been the need of united labor on the world's arena. Grave issues are before us, and the enemy are moving as never before in the history of the planet. No compromise with error, should be the watchword emblazoned upon the shield of every worker for a higher truth and a brighter era.

When justice will be poised by weight and scale,
And truth walk radiant with a coat of mail.

Yours fraternally,
MRS. E. P. THORNDYKE.

San Bernardino, Cal.

SUMMERLAND,

—THE NEW—

Spiritualist Colony

—OF THE—

PACIFIC COAST

—IN THE—

MOST DELIGHTFUL COUNTRY

—AND—

CLIMATE ON THE GLOBE.

TWELVE HUNDRED LOTS SOLD AND BUILDING COMMENCED.

It has long been the desire of many Spiritualists that a Spiritualist colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequalled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to its silvery shore, with a background of mountains, which form a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortega Rancho, owned by the undersigned. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lot \$30—\$25.00 of which is donated to the Colony. By buying four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers and securing a front and rear entrance.

Although projected but for four months three fine houses are already built, three more under contract; four families of eleven persons are residing on the site, and many others coming soon. The object of the Colony is to advance the cause of Spiritualism and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants, the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others, without cost (other than recording fee), if they prefer them when they visit the ground.

REFERENCE:

Commercial Bank of Santa Barbara, Cal.,
J. J. Owen, Ed. Golden Gate, San Francisco.
Send for plat of the town and for further information to

H. L. WILLIAMS, Proprietor,
Santa Barbara, California.
ORDERS for lots will be received by
THE WAY PUBLISHING CO.,
No. 22 West Pearl Street,
CINCINNATI, O.

Astonishing Offer!

SEND THREE TWO-CENT STAMPS.
Lock of Hair, Age, Sex, one leading symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON,
Maquoketa, Iowa.

A Favorable Opportunity.

For treatment to cure Diseases of the human organization, by the Magnetic and Clairvoyant or Mind or Spirit system; or for brief written Spirit Messages, or Advice about Business or other affairs, to be sent to order by letter any distance. Address

Dr. G. A. Peirce,

Box 1135, Lewiston, Maine.

Requirements for a trial consisting of a written diagnosis of the person's disorders, if curable, etc. Prescriptions of needed advice and remedies, and one package spirit-magnetized, medicated, powerful curative Healing Papers, which may be all that is needed to effect a cure. Inclose, with order, lock of patient's hair, or recent writing, statement of age, sex, full name, residence, description of illness and its progress, or for a more full treatment \$2.00 or for either a brief written spirit message, or advice about a stated matter of business or other affairs, 50 cents. Diagnosis separate, only 25 cents. Twenty-six years of successful and extensive practice of this system as a magnetic healer and clairvoyant physician, test, writing, business and trance medium, clairaudient, psychometrist, etc., gives him a long list of cures and testimonials, approved tests, spirit communications and advice about business.

Liberal Offer.

SEND two 2-cent stamps, your name and age, sex and a lock of your hair, and I will send you a Clairvoyant diagnosis of your disease, free.

ADDRESS:

J. C. BATDORF, M. D.,
President Magnetic Institute,
GRAND RAPIDS, MICH.

WONDERFUL CURES.

Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address

Dr. E. K. MYERS,

Maquoketa, Iowa.

A LIBERAL OFFER

By a Reliable Clairvoyant and Magnetic Physician.

Send four two cent stamps, lock of hair, name, age and sex. We will diagnose your case free by Independent Spirit Writing. Address

DR. J. S. DUQUES,
Worcester, Mass.

Free Diagnosis

BY A GOOD RELIABLE

Clairvoyant and Magnetic Healer.

Send three 2-cent stamps, lock of hair, name, age, sex, and I will diagnose your case free by spirit power. Address

Dr. H. E. Eddy, Worcester, Mass.

HANOVER'S

Self Teaching Garment Cutter by Merchant Tailor System, embraces nearly fifty diagrams of different garments. Life size drafting with each system; thus you can draft every diagram and apply to any form with correct results without verbal teaching. Garments are close fitting, yet worn with ease and comfort. We have the only rule for cutting perfect sleeves. Price, \$6.00. For a limited time we send post paid one system on receipt of \$2.00.

Agents Wanted.
JOHN C. HANOVER, Masonic Temple, Wash. D. C.



THE LADIES' FAVORITE.

NEVER OUT OF ORDER.

If you desire to purchase a sewing machine, ask our agent at your place for terms and prices. If you cannot find our agent, write direct to nearest address to you below named.

NEW HOME SEWING MACHINE CO., DORRANCE, MASS.

CHICAGO - 28 UNION SQUARE, N.Y. - DALLAS, TEX.

ST. LOUIS, MO. - FOR SALE BY - SAN FRANCISCO, CAL.

J. E. POORMAN & CO. Agents,

Southeast Cor. Eighth and Race St.

THIS PAPER

MAY BE FOUND ON FILE AT

FARVINS SONS' ADVERTISING AG'Y.

175 Vine Street, Cincinnati,

Where advertising contracts can be made.

\$1,000 REWARD!

FOR EVERY CASE OF

Nasal Or Post Nasal Catarrh

—THAT—

DR. LIVINGSTON'S

Positive Cure for Catarrh

Falls to Cure.

Every bottle is guaranteed or money refunded when our rules and instructions are carried out in full. The only catarrh medicine of merit, and the only Company that gives you this chance. This is to show the public that we do not come before the people with a worthless nostrum, but one of merit. Do not let your druggist sell you a bottle unless it has our guarantee on same. For sale by all drug trade. Price \$1.00 per bottle. If your druggist does not have it, send \$1.00, and we will pay express charges.

Dr. Livingston Medicine Co., Dayton, O.
Send for Circular.

CH&D

CINCINNATI, HAMILTON & DAYTON.

THE THROUGH CAR LINE

FROM AND TO

Cincinnati, Indianapolis,

Dayton, Chicago,

St. Louis, Toledo, Findlay,

and Detroit.



Parlor Chair Cars on Day and

Sleepers on Night Trains Year

Round.

Reeling Chair Car Cincinnati to

Decatur, Ills., Springfield, Ills. and

Keokuk, Iowa, Daily.

For full information, Tickets, Sleeping Car space, etc., inquire of or address

W. H. FISHER, General Agent, Indianapolis, Ind.

JOHN BASTABLE, Dist. Pass' Agent, Toledo, O.

W. H. WHITTELEY, Cent. Pass' Agent, Dayton, O.

H. J. REHM, Nor. Pass' Agent, Detroit, Mich.

WM. A. WIGGINS, So. Pass' Agent, Chicago, Tenn.

J. G. MASON, City Pass' Agent, Cincinnati, O.

Or, General Passenger Agent's Office, No. 200

W. 4th St., Cincinnati, O.

C. C. WAITE, CHAS. H. ROCKWELL,

V. P. & Gen'l Manager, Gen'l Pass. & Tkt. Agt.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable

(All Sugar-Coated)

Medical Confections.

A Universal Blessing.

SUITED TO OLD OR YOUNG.

A PERFECT Liver and Kidney Renovator and blood Purifier. Cleanses the entire system from all Biliousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Stomachache, Diarrhoea, Dysentery, Pains in the Limbs, Lame-ness, Numbness, Constipation, Fits, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary ailments, etc. Also Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.

PRICES: Trial box, 25 cents; by mail 30 cents; second size, 50 cents; by mail, 65 cents; 12 boxes, second size, \$5.00; large boxes \$1.00; 6 large boxes, \$5.00.

For sale by THE WAY PUBLISHING CO.

TALKING BOARD

—AND—

PLANCHETTE Combined,

With improved and durable castors, sensitively constructed. This instrument spells or writes messages, and is of great aid to spirit communion and development of mediumship. Manufactured by a skilled mechanic, and guaranteed by a highly developed medium. Price \$1.00, postpaid.

Address all orders to G. W. KATES, Greenville, Dark County, Ohio.



WILL SAVE YOU

\$3.00 TO BOSTON.

\$1.50 to New York, Buffalo & Niagara Falls,

\$2.35 to Albany and Troy.

And offers you the advantages of a system

of Through First and Second class Day

Coaches to New York.

Daily limited solid trains. No missed con-

nections. No midnight changes.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
222 & 224 West Pearl St., Cincinnati, O.

CINCINNATI - - - APRIL 20, 1899

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

THE BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., 222 West Pearl Street, Cincinnati, Ohio.

All causes are intelligent.

Love is the highest human law.

Nature is love, for she only gives out.

Will power is universal law individualized.

Self-knowledge leads to an understanding of universal law.

Man is an epitome of the universe; thus to know self, is to know causation.

Health is happiness. Disease is an effect of discords in the spirit. Purify the spirit and disease vanishes.

Marriage is a divine law enacted through man's highest impulse, love, and to violate this is to violate the highest law of nature.

The soul cannot rise above its material way of reasoning as long as the spirit body is hampered by an unspiritual aura. Physical purity purifies the spirit body.

A St. Louis subscriber writes: "Your paper is good; you seem to have a common sense every day idea in view in its publication. I wish you every success, etc."

Predjudice makes many blind to the truth of things. Charity opens the soul's vision to a higher and better comprehension of them. Evils are seldom remedied by fault finding.

The mission of guardian spirits or guides is to act on our better nature in order to keep this active. It prevents our angry passions from rising and at the same time unfolds our higher qualifications.

Many of those who take such delight in testing spiritual mediums, ought to have their own mental mediumship tested to prove whether they tell the truth or not, or are honest in all their dealings with mankind and the world generally.

The greatest activity of all causes exists at the center. Of Spiritualism the present is the center—the past and future being on the outside. Individual development constitutes the pre-ent of Spiritualism, and from this arises the highest effects.

As charity overlooks human error, the practice thereof develops a force of soul which not only prevents it from narrowing down to earthly thoughts, but expands its vision and increases its power of penetrating into the unseen—into causation.

Among other little improvements, which our readers may have noticed recently taking place in THE BETTER WAY, we begin to-day a new message department, having at last, we hope, found an avenue through which returning spirits may be able to communicate without having their thoughts perverted by the feelings, emotions, opinions and prejudices of the medium.

MISS JENNIE B. HAGAN.

The well-known and finely attuned inspirational speaker and lyrical medium, now before the Cincinnati Society of Spiritualists and pleasing large audiences, spoke at Columbus last week during a succession of evenings. Fortunately or unfortunately on her first evening of expounding Spiritualism to the people of that city, Jos. W. Fletcher was "exposing" it, as he did here some time ago. At the exhibition of the latter, allusion was made to Miss Hagan as being in the city in the interest of Spiritualism. What the purpose may have been in so doing we leave to inference; and whether regarded as a Christian duty or an unchristian like act is indifferent since it proved to be a good advertisement for Miss Hagan and the Spiritualists of Columbus. Although but few persons, comparatively, were present at her first lecture and the opposition house was packed, Miss Hagan's lectures were not only well attended by Spiritualists on all of the successive evenings, but by hundreds of strangers who had been made aware of the fact that she was in the city. It was later proposed to send a vote of thanks to those who advertised her so well. Spiritualism is so hard to kill, and the oftener it is attempted the more alive it becomes; nor will it ever die as long as it has such representatives as Miss Jennie B. Hagan; for in her is embodied, as modest as she is unassuming, the spirit of a dozen evangelical alliances.

SELF-PSYCHOLOGY.

A correspondent referring to an editorial in a previous issue entitled "All a delusion," desires further explanation on the above subject as hinted at in the latter named article.—Well, primarily, it means self-deception, or the belief that we are being controlled by spirits for the promulgation of ideas or theories that are strictly our own. Now, there is no harm in having in individual opinions or theories, but when accrediting such to foreign agency, we are laboring under a delusion or a hallucination, which creates an abnormal mental condition with results compatible with the cause; for as well as spirit names can be evolved that have no real existence for the medium, the thoughts accompanying them must be comparatively as wide of the truth as are the names. Such is being self-psychologized; or self-obsessed when carried to an unreasonable extent, and exerts a similar effect on the mind that a spirit obsession does; it being often difficult to distinguish them apart by mortal observers. That thoughts are enabled to flow in without the presence of spirits is nothing strange; for such is intuition, universal intelligence acting on the soul and expressing itself through the medium according to the latter's natural or normal comprehension of truth. But when imagining that these thoughts come from an individual spirit, that is perhaps claimed by half-a-dozen other mediums as sole property, it perverts even our intuitions to the extent that we are deceiving ourselves. Individual opinion, desires, or impulses should be dispensed with when writing under foreign inspiration, and alterations or amendments be made later, if so desired. But such makes the production our own, and to credit a spirit with it under these circumstances, is either an effect of self-love or untruthfulness. Purely inspirational productions may be credited to foreign agency, but few persons like to have opinions expressed over their signature with which they are not in accord, thus their productions are always more or less tinged with their own thoughts or ideas. But this is of no import, as nearly all intellectual efforts on the part of man are to some degree tinged with foreign thought, whether coming from spirits or from spiritual nature (spirit or intelligence). Such thoughts being accepted naturally or as light simply has no other effect than to instruct us and guide us spiritually, but when permitting ourselves to be cajoled into the belief that we are particularly honored by bands or ancient spirits it leads to self-deception or a self-psychologized mental condition.

THE LIGHT WITHIN.

What is that still small voice within the soul which speaks to us in the quietude of rest; in the stillness of the night; in the bustle of the day, admonishing us to halt in our dreams of self; our rush for glory; then dashing fondest hope to the winds and filling our hearts with momentary gloom, despair and misery?—It is the light within—the so-called conscience whispering to the outer man, who, forgetful of his duties, is falling from the throne of grace by having but one thought, and that for self alone. What is this selfhood that e'er thinks of him who knows but one, a single life, himself, and thinks this one superior to all else that comes within his range? It is the ego of material life, the spirit body that surrounds the soul, and seeing naught but matter in the universe, imbibes from that alone, forgetful of the starving soul within which needs a draught from nature's purer fount to still its mournful cravings. 'Tis man in every-day affairs seeking what the world terms happiness, but finding only that which mocks him in the end and leaves him contemplating o'er the past like one awakened from a slumber and wondering what portend those wild fantastic dreams should have when all his thoughts were of another trend.

Such is the disappointment many suffer after having reached their aim; their glory; false ambition, and perhaps much wealth commingled with ill-health, and aches, and pains, and other gains—not of the higher life, and all their strife, has been in vain, and left a stain, perhaps, that haunts them like a phantom in the night, and will not out of sight, but rises e'er in panoramic view, lending life a dreary hue—and then amidst all the comforts of material life lays down to die; yes die—for a time at least; for what can live with such a pressure on the soul—live to enjoy immortal life. The light within is darkened by a gloomy aura, and thus sends forth no rays to show the way for that exterior man to follow—the spirit of externalism, materiality, self. The light is hidden beneath a canopy of self and none to illumine such a darkened life but self. Having made it the object of his life, he must by self-exertion work out of the darkness again. The light within will prompt; but to hear its softened whisper self must be allayed; our thoughts must be for others' sake; man must live for those who look to him for aid, comfort, love; and as he dispenses with these, the light within him brightens up and clears away the mist of ages. He comprehends the past, the present and a future—the latter being that which tells of immortality, and to know of this is to know of the highest truth that comes to mortal man—it is the light within Spiritualism.

Health in old age is an indication of spiritual purification, and such awaken on the other shore in a happy condition. Mediums who interpret them as unhappy, are themselves lacking in spirituality.

LET WELL ENOUGH ALONE.

The roused lion has been pacified, now let him rest. Our anniversary has effected a feeling of peace and comfort among Spiritualists and an air of awe and silence among Christians. Let this position be upheld by a respectful attitude towards the outer world and a continued activity for improvement within our own ranks. The church does not reply to every attack made upon it by either materialist or infidel, and quietly resumes its work for the betterment of its cause; and often, when we imagine it has gone to sleep, there is a revival sprung upon the world which reaps a harvest of new converts. This is because its plans are not noised about or made known to the world at large, and its work being the superior—that of saving souls—it is aided by a higher psychological power; namely: spirits. Yes, intelligences who believe more and know more, at least, than materialism does of a future existence, even if this higher knowledge is limited as to the ultimate of the soul's future; or based on orthodoxy with hopes of salvation through an individual savior.

Materialism has not this much of a foreign aid, because spirits who are but semi-conscious that they are spirits, know that materialism is false regarding the end of man, and will sooner lend their aid to Christian spirits than to mortals of their own ilk—except they go a step farther and aid Spiritualism. But we will not assume this, having as Spiritualism claims, all that which inhabits the higher stratas of the spirit world. If such be true, why fear antagonism? Cannot Spiritualism supercede orthodoxy by a similar noiseless plan? If orthodox spirits know something of a future life, and are enabled to triumph over materialism, should not the higher order of spirits, who know all about a future life, be enabled to triumph over orthodoxy in the end? But this end will remain at telescopic range as long as we permit the small minority of noisy Spiritualists to have sway and constantly draw the conservative element into an undesirable combat with Christians, and which is the least of all progressive measures that we can adopt for our advancement as a cause.

Spiritualism cannot retrograde by a loss of believers as Christianity can, and therefore does not need any reminders to hold fast to the faith. Spiritualism is based on facts, and every Spiritualist is acquainted with these facts. Lukewarmness is not obviated by antagonism; it rather invites it. What many regard as fear on such occasions, is simply conservatism. Well meaning and charitable Spiritualists, and which now constitute the majority, have such an extreme dislike for anything like antagonism, that they withdraw from the field of action when such is being made manifest, while peaceful gatherings, festivities, anniversaries, camp meetings and society services, where love is predominant, attracts them readily and there never disclaim their relationship with the cause. Antagonism is fast becoming odious to the majority and even disgust is manifested when it is required that their combative natures be brought into play. Spiritualists of the present generation have been taught by the spirit world that their's is a religion of love, and thus their reluctance to be drawn in an atmosphere of opposition by those of the old school. To many it is so aggravating that they never mingle with the crowd any more, and hardly desire to be recognized as Spiritualists; and among which are some of our very best citizens—people whose standing in society would give the cause a much more respectable bearing at once, if they were with us in our daily work. But we must make conditions favorable for them. Let defiance be subdued, and let us work in silence, in peace and in harmony for the good of the cause simply, and we will not only gain a number of respectable workers from our own ranks, but new converts from Christianity as well; for by extending a hand of fellowship to the latter, we make Spiritualism inviting to them, and once having tasted of it—well, we need say no more; every Spiritualist knows by his own experience what that means. But antagonize him, and he keeps aloof from us, as anybody would of Christianity if its ministers or its advocates were to berate instead of sympathizing with those whom they desire to convert. Spiritualism can no more make converts by combative measures than Christianity can, and the sooner our conservative element comes to the front, co-existent control, and silences those comparatively few noisy ones—among them some old fossils who have been doing nothing else for the last twenty-five years but growl, and fight an imaginary foe—the sooner we will have peace with the world, peace in our ranks, and light on the subject of organization.

While reporter for THE BETTER WAY, under its former administration, we contributed, among other editorials, the following, which we merely reproduce now because it suits as an answer to one of our correspondents:

WHO ARE SPIRITUALISTS?

Spiritualism is a revelation of the present, and Spiritualists are those who live in co-existent relation with it. The past is like a decayed flower, with neither fragrance or charms for the true philosopher. Philosophy is the logical reasoner of facts current. Spiritualism is a momentous exponent, a modern innovator, with the first flush of morn still radiant on its perspective, and offers sufficient light, beauty and joy to gratify the most fastidious seeker after truth. Then why dispel the beautiful scene by diving into the gloomy past, or cause vexation of spirit by becoming lost in a labyrinth of speculations belonging to the future? The never-fading present is our field of action, and constitutes a summer-garden in fairest bloom. In it rests Modern Spiritualism, and those who wander through its sunny paths are Modern Spiritualists.

WHAT IS FORCE?

Force is motion, heat, action, law, electricity, light, magnetism, sensation, emotion, thought, intelligence, love, will—anything that exhibits life or activity, and may be regarded as the essence of existence, for the lack of it indicates decay, dearth, inanition, inertia, death and represents nothing. Force is the positive of existence and constitutes that absolute quantity which had no priority; it is the combination of time and space in harmonious relation to each other and thus the cause of all that which may be known as effects—matter, vegetable, animal and human life so called, the latter partaking more of the original than any of the aforementioned effects, although individualized in quantity and diversified in quality.

Time and space in their originality constitute motion, absolute, perpetual and immutable. Absolute motion is force to an incomprehensible degree—infinite so to say, and as such it is intelligent to a like degree. In fact it constitutes intelligence *per se*, and thus the tendency of all effects to become intelligent or essays to find its fountain source through so-called mental or spiritual activity, man leading the way and manifesting the propensity or predisposition by his desire to learn; his untiring search after truth. It is the innate intelligence striving to free itself from matter; its material surroundings; its connection with the negative of existence: inertia, death, immobility.

Life exists only in spirit so-called—a term applied to intelligence or force in its originality—and therefore the desire of the imprisoned spark to return to its fountain source; its home as it were, only that its connection with matter lends it individuality and prevents it from being engulfed in the general fund of intelligence and destroying its selfhood. Matter is the entity which serves the purpose of individualizing intelligence and is co-existent with force as the negative principle of the universe or of space, whether existing as an entity *per se* or as a condition of spirit, but without which the positive would have nothing to operate upon; to mould itself through into forces compatible with its own existence. Man is the embodiment of this intelligence or absolute force in matter and re-assumes a perpetuity of action or motion as he frees himself from the inanition or negativity inherent in the material entity, this becoming refined, etherealized or spiritualized, by virtue of the constantly active force within striving to rise above its material environments—animate matter, including that of which the mortal body is composed—and when perfected throws off the outer crust or shell, and re-enters the positive of existence with a body, if it may be so termed, freed from the grosser elements or particles of matter, and one that permits of more freedom of action to the intelligent or so-called soul nature of man, or simply, to the soul, the divine principle, the individualized intelligence or force.

Now, force or intelligence *per se* exists and is manifested through matter in rotation as follows: motion, sound, heat, light, electricity, sensation, (here instinct begins), emotion (the beginning of affection in animal life and love in human life), reason, will-power or mental force, spiritual perception or sensibility (clairvoyance, clairaudience, clairsentience, or psychometry).

Intelligence is confined to no particular condition. All activity or force in material, vegetable, animal or human life is a manifestation of intelligence. Instinct is the first form of self-consciousness or where intelligence becomes known to itself again since its first incarnation in matter. Emotion is the transition from instinct to reason, and the latter is that which is commonly regarded or known as human intelligence. Intuition is the soul sensing spiritual nature and its intelligent activity, and begins to be perceived as man's spiritual functions become active or unfold themselves. Instinct is to the animal what intuition is to man, because outside of seeking its food, shelter, enjoying itself by basking in the sun, bathing etc., it apprehends danger or senses coming changes, migrates to other climes before the approach of cold weather, which can no more be credited to animal reason than the gift of prophecy in man can be credited to human reason. All the reasoning he is capable of will never give man an inkling of the cause that is upon him, whereas the first dawn of intuition enables him to sense an approaching calamity. He senses or perceives the cause that is upon him with his soul nature, and so does the animal through what may be known as instinct. But as no common term exists by which to designate animal reason or distinguish it from its soul sensibility, instinct must answer for both.

Although sensation is the first form of animal consciousness, the development of emotion is necessary to make it sensitive to spiritual nature from the exterior, as it were,—its disengagement from matter; or rather the refining of its material surroundings bringing it in conscious rapport with the intelligence of nature that surrounds it—its ordinary connection with the origin of existence being from its interior and from whence it is nourished with life or vital substances necessary for growth and unfoldment. But when sufficiently developed to perceive or sense fear or delight it is coming in rapport with spiritual nature via its material surroundings, and then begins to feel conscious of the cause that gives it intelligent warning. Such is true instinct, as man perceives

it in the form of intuition, only that the savage is more instinctive than intuitive, while the spiritually developed being is more intelligently conscious of this warning—more actively conscious so to say because actual soul or intelligent growth is concordant with the energy the inherent individualized force assumes; or according to the activity of the inherent soul force, man becomes conscious or alive to existence, finally reaching such a state of activity that he rises above matter and dwells exclusively in spirit, but as individualized force or intelligence, and thus protected from further incarnation in matter with universal or unindividualized force. But force it is and remains, absolute and immortal in its individualized state, and continues to expand, grow, quicken forever, becoming more and more active, potent, energetic eternally, and thus establishing a closer rapport or communion with the original without end, understanding more of existence and gaining knowledge and wisdom continually. Such is the soul's destiny, because like the cause it constitutes perpetual motion or absolute force.

THE ART OF HEALING.

One of the most valuable branches of the spiritual science is undoubtedly the art of healing; and, although not entirely confined to a special class of mediums, yet there are many especially gifted for this effect. Such though seldom have other gifts in conjunction with it, that are of practical use to Spiritism, while a great many physical and mental mediums possess the gifts of healing in conjunction with their other phases, and to a very marked degree in some instances, doing good and practical work in a private way or in their homes. The latter, in the majority, are composed of females, and whose work extends far beyond the ranks of Spiritualism, many mothers possessing the gift unknown to themselves. A restless child means in every instance, an ailing one—except in strictly physical cases where it whimpers or manifest discomfort for the want of food or drink, or is burdened with too much clothing. Even such is suffering but only too often mistaken for an ailment that needs paragonic or soothing syrup, and which finally does generate sickness. A little sympathy instead of impatience on such occasions will give an intuitive clue to the child's wants, and where sensitiveness exists, sympathy creates a rapport which produces a sympathetic taste or desire in the one sympathizing with the child. In many instances though the child is also neglected, because most people attribute a sympathetic desire to their own, and when trying to appease it wonder why they do not relish it. This is because the desire is only an imaginary one, and the child continues to suffer. Those who possess this phase of sensitiveness are diagnosticians of disease rather than healers, but are equally as good under circumstances where immediate relief is required, and through which gift much suffering can be averted, and disease prevented. A little forethought is all that is needed, and many mothers will find themselves gifted psychometrically and magnetically in this direction by exercising it. But under all circumstances patience must be observed, and where a little severity is necessary on account of obduracy, let it be accompanied by kindness and not add to the child's restlessness or impatience by throwing a disturbed magnetic influence on the same. More anon.

O. V. M. A.

Our readers are respectfully reminded and requested not to wane in their present interest in behalf of the Ohio Valley Missionary Association, nor regard the recent boom as merely a temporary one to be forgotten in a short while. The work is well begun and should not be permitted to slumber again for the lack of support. The whole fees are but one dollar a year and entitles the members to attend the monthly meetings and other circles held in the interest of the association, and at which interesting discourses are often held, returning to each contributor more than his money's worth in spiritual lore. The aim of this association is one of the most important that can be devised for the furtherance of the cause; namely: to engage lecturers or mediums, or both, to travel through the country for the purpose of doing missionary work, and only by the acquisition of new members can this be accomplished. The sooner the work is begun the better; for all will reap the harvest finally. Send name and one dollar to I. S. McCracken, treasurer, north west corner of Fifth and Walnut street, Cincinnati, Ohio.

Every now and then we are asked if THE BETTER WAY is being controlled from without, or if the policy we are pursuing is being dictated to us by other mortals. No; neither the board of directors nor the editor is being influenced by any outside power, except it be spirits. The board has placed the editorial department in our charge, and has frequently expressed its appreciation of our management throughout. Nor are we condoning anybody. THE BETTER WAY is a thoroughly independent paper and will approve of good wherever found without fear or favor, and will tell the truth about things unspiritual without parley or apology. So our readers may rest assured that no injustice will be done anyone on account of external mortal influence.

Forbearance is a silent, yet conquering, agency to an enemy's heart and hand.

Specially Reported for The Better Way.

SOCIETY OF UNION SPIRITUALISTS
Synopsis of Morning Lecture, by Miss J. B. Hagan, Sunday, April 14, 1899, at G. A. R. Hall, Cincinnati, Ohio.

Miss Hagan opened the morning discourse by bringing words of greeting from the Spiritualists of Columbus, Ohio. The first question was: Why do the controls of different mediums give such widely different explanations of the phenomena of Spiritualism? Simply because spirits like mortals have different views upon the same subjects, and having made special studies of a certain class of phenomena they see nothing valuable beyond their own pet theory. You hear men in the common walks of life make the declaration that there is nothing of importance in life, except politics, or religion as the case may be, in accordance with the dominant chord of their mental activities. Just so, in relation to the phenomena and philosophy of Spiritualism; one control has made a careful study of the conditions, enabling him to produce certain forms of manifestation and hence declares that such is the way in which all phenomena of that class are produced. Another control equally as honest and sincere, declares that the phenomena are produced in another and widely different way. Look at the two mediums; note the opposite physical and mental characteristics of the two and see if there is not where the variance comes in. Each has his own work to do and each is of value, and who shall presume to say one is of more value than another.

If two persons disagree here, will they agree upon the other side? In regard to this question, Miss Hagan's idea was that it depended very much upon whom the persons were; her remarks upon this subject were an appeal to the higher qualities of the human soul for an expression of true love, wisdom, harmony and justice while here on earth and not wait until we pass on to the spirit side of existence.

Whose ideas are of the greatest benefit to humanity—Ingersoll or Talmage?

Since this is a comparison of the ideas of two men, let us look at the two men themselves and see if in the personalities of the two men we may not find an explanation of the differences in the intellectual creations of Robert and DeWitt. Mr. Talmage is full of spontaneous energy, never at a standstill for a moment in his pulpit; always nervous and excitable every fibre of his long hair standing out from his head, proclaiming to the beholder "This is a nervous man." Ingersoll, on the other hand shows in every lineament of his face, and in the quiet, smooth way in which the hair, closely trimmed, is brushed over his head, that here is the man of calm reason and kindly analysis; that here is the man of noble, kindly heart, the man who lives up his logic with the sparkling wit and colors his word pictures with the lofty eloquence of which he is a master.

Mr. Talmage has said some of the greatest things ever uttered from the American pulpit; he has preached sermons that were glowing with the inspiration of spiritual truths, but one who had ever seen the man himself, or his portrait, could not but realize on reading that world famous burlesque of Spiritualism, where he describes the typical Spiritualist as a lean, cadaverous, sallow, long haired specimen of humanity, what a living representation of his own words he was. In fact, a remarkable likeness was there that a little boy in one of the pews inquired is an audible voice: "Say, pa; is he one of them?" He is flighty and unreliable; his sermons, given forth with dramatic effect, being mere oratorical toy-balloons, filled with gas from the well of imagination, and sent forth to float on the breeze of public favor, only he is careful to have a new paper string attached to his balloon, so that, in the course of time, he may see them over again.

Ingersoll, on the other hand, is like the man who goes to quarry the granite. He drills deeply below the surface, and if he cannot find from this, the nature of the material he is dealing with, he lays with his drill and uses dynamite, shattering the rocks to a thousand pieces, so that now he can show you what they are. There is no grander or more touching tribute to departed genius than the memorial address in honor of Roscoe Conkling, by R. G. Ingersoll. He is a man whose pocket is always open to the really suffering, and it is related of him that at a town where he spent some time he formed a friendship with one of the clergymen and his family, and the friendship between the family was so deep that he extended an invitation to the wife, for her and her husband to join his family on an excursion during the vacation. Meeting with refusal, and pressing for reasons, he found that the church owed a year's salary to the pastor. Going home he wrote his check for the amount and sent it with the remark that he was ashamed to live in a community too mean to pay its pastor.

Talmage had performed similar acts of kindness. He reached people who could not be reached in any other way, and undoubtedly was of benefit to humanity; as was Ingersoll; each filled his niche in the temple of life. Miss Hagan closed her lecture with a witty improvisation, in which she took the audience by storm.

PERSONAL.

J. C.—Accepted.

C. B.—Article enhanced; wild nocturnal scenes.

Prof. J. Clegg Wright will, during the month of May, give a course of scientific lectures in Cincinnati. A class in philosophy will also be one of its features.

D. B. H.—The gentleman referred to is neither interest nor influence with the B. V. Our policy is our own, and having spent friends enough to furnish us with original matter we are not dependent upon mortal inspiration. In fact it would be impossible for us to edit a paper by dictation, as principles are concerned.

SPIRIT MESSAGES

Given through the Mediumship of Henry H. Warner, Covington, Kentucky, by the Guides, Itamar and Canonchet.

ITAMAR.

We come this morning to say a few words before entering upon the work before us. We are rejoicing at the fact that the storm cloud that has hung over Spiritualism for so long has at last discharged its vapors, and we are not drowned out either. The truth goes marching on, even though its foes say they have hung and crucified its representatives. Where one falls, an hundred spring to take his place. The little girl who came last week through the aid of Canonchet comes again and says the medium did not hear all that was said and that it was mamma's grandpa that was with her, (Mrs. Laidley's mother's father). This was Fannie Laidley.

A. W. G. CARTER.

Well, this is a grand truth and our cause is a glorious one, and is bound to win in the fight. All the so-called exposures made, cannot destroy the truth and more converts were made to the truth of Spiritualism by that expose at the Odeon, than were dissuaded from it. That false spirit hundreds to the mediums who would have never dared to go if their attention had not been called by that means, to an investigation of the facts underlying Spiritualism. I want to say to my brother, J. H., don't be afraid. There is nothing that can injure you and Laura, so go on your own way and pay no attention to what is said by anybody against you. Truth, my friends, will prevail and those who throw themselves in the way of the triumph of progress will be as surely crushed as was the Hindu devotee of Juggernaut. I used to attend the meetings at the Grand Army Hall and also at Greenwood Hall, and though my locks were white with the snows of old age yet my heart is as young now and was then as when a lad. I close by saying my regards to all my friends and especially to J. H., and L., and to Mrs. Annie C. Rall, and Mr. and Mrs. I. S. McCracken.

JOHN WINTER.

Of Wolverhampton, Hampshire, England, comes to his daughter, Emma Wolverton, of Covington, Kentucky, and says: Dear one, I am happy to come to you in this way. I am not cramped now and can use my hand as well as I ever could before 'twas injured. "Time" will tell you more about this than appears upon the surface, and the good friends are all around you and yours. The one who is so bitterly opposed to your work will come around after awhile and then you can keep your "corner" in peace and do your work as you desire. Don't write just yet to that party in Liverpool, England as you will hear more of that in the near future in another way. Thomas and Frank and Eliza are all with me and send their love; they say not to be too "religious."

SILAS FLETCHER.

Comes to John William Fletcher, of Boston, Mass., and says: You are feeling a little under the weather, my boy, just now, but the spirit friends are going to bring you through. You are working too hard and must take more rest. We know it is hard to turn away those from your doors without comfort of some kind, but let some of them wait until you are a little stronger physically and you can help them better then. Mark my words, there will come to you and your wife changes in the next six months that will surprise and make you glad. The friends who have stood by you with such "Fidelity," are not going to desert you now. Charles, George and Willis are here with me and we bid you God speed.

OTTO JACOB NACHT OG DAG.

To my daughter Annie F. Helleberg, and to Carl Gustaf, I extend greetings. I have much to say to you but I can only say very little at the present time. Emil, Karl, and Ida are all here with me, and Madame and the "Master." We send our love to you, daughter, and say let no fear of death enter your hearts at the present time. Your work is not yet finished. There are a few scattered sheaves to be gathered up yet and a few more hearts to be comforted before you pass on to our side of life. We will communicate with you personally soon, if you will give us an opportunity suitable. I mean you and Carl Gustaf. I was called Frederick Franks.

WILLIAM BURNETT.

Well, as these people all seem to be coming back to their old friends, here, I might just as well drop in and have a little chat with old acquaintances, and pass the strong grip around. I have always tried to live on the square and keep my life level and plumb. To the brethren I say, man is only a point in the great circle of life and the spade and the coffin do not end all existence and though we may never realize the full meaning of the cable-tow in earth life, we can and do appreciate the full meaning of all that is implied in the mystic bonds of the Ancient and Accepted Order when we enter the doors of the Grand Lodge of Immortality, upon whose keystone are engraved the sacred letters of the Ineffable Name. Friends may recognize me as once Past Master of the Grand Lodge of Ohio. I was a member of the "Black Eagle," also.

GEORGE KEEN.

I come to my dear friends and relatives, and say cheer up, I am near you to help you. Those clouds that were spoken of

the other evening to you, will come all right and you need not feel down-cast at what you heard then. I am sure I can help you much if you give me a chance. Say, Joseph, I want you to remember me, as your great-uncle, and for the sake of old times. I want to say to my niece, Mrs. Goodwin, of Covington, that I come to her also, and may angels guard and keep you all is my earnest wish.

BYRON PEYTON.

My home was once at So. Framingham, Mass. My father and mother, James and Alice Peyton live there yet. I was a soldier, in Co. E, 9th Mass., and was killed while on detached duty. This may reach some of the boys of the old 9th and they will remember the "Boy Captain." We saw some hard times, but that is all over now. To father and mother I say I am coming often. Sisters Fannie and Jennie are here with me and unite in sending love.

JOHN SHERWOOD.

My Dear Wife: I come through a new medium today, and one perhaps, who knows something of me by hearsay, but I am here just the same and say that I think it would be best for you remain where you are for the present, at least, and it would be well for you to look over the deeds to that property before making the changes you have been contemplating, and see that the title is made clear. There is a flaw, slight 'tis true, but might make a great difference to you. Alice sends her love to you and says she will come to you herself after a time. I write this to my beloved wife, M. C. Sherwood, of Cincinnati, Ohio.

IDA LOUISE CLAYTON.

I come to Mr. and Mrs. Clayton, of Carthage, Ohio, and say I am going to help you more. I love to come back to my dear ones in this way and let them know that I am still living. Death, there is none. I was only a little girl when I passed away from scarlet fever. Sister Mary is with me and Cousin Will, and Uncle Frank, and we all send the best love and wishes for grander life and better work here and hereafter. Make the most of this life for good and be at rest on the point that has worried you in regard to business. That is coming out all right.

ROBERT LONG.

Comes to his friends here in Cincinnati, and says: Twenty-eight years ago the twentieth of April, I answered the first call for troops, and marched to the front with the rest of the boys. My regiment was assigned to the Army of the Potomac, and I was in Heintzleman's command. We met the enemy at Bull Run, and we were winning the day until all of a sudden the Johnnies began to run away and our men ran just as hard towards Washington. The Johnnies though found out their mistake first. I was taken prisoner but escaped and rejoined my regiment. Our regiment was transferred to Hooker's command, and I had a hand in nearly every battle Fighting Joe was in. We were sent around by rail, after Gettysburg, to Stevenson, Alabama, and from there we opened up the Tennessee River to Chattanooga. I fell at the head of my company, (K) of which I had become captain, in the battle above the clouds at Look-out Mountain. Maybe my comrades remember me as "Dare-devil Bob Long."

LIEUT. HUGH BRACE.

Unlike the friend who has just finished, I fought in a gray uniform beneath the stars and bars, and believed I was right, but today, Capt. Long and myself come here together, shaking hands as brothers. We on this side of life have bidden farewell to the strife of the past and we say let politicians fight their battles among themselves, while the people build a New North and a New South, and cement them together as one grand nation by the bonds of love; one people under one flag. I was born in Westmoreland county, Virginia, and was raised there until I entered the Military Academy of Virginia, of which Gen. T. J. Jackson, (Stonewall) was commandant. After graduating there, I went to West Point, and had graduated there and received my commission as a Second Lieutenant in the 4th Regular U. S. Cavalry, when the news came of the passage of the Secession Ordinance by the state of South Carolina. I was home at Brace Manor, on sick leave, and at once resigned my commission and began to prepare for the contest which I knew must come when Lincoln was inaugurated. I raised a company of cavalry from our county, and received the command of this from the Richmond government. I was attached for a while to a cavalry regiment belonging to Stonewall's command. After Bull Run, Jackson gave me my company and another of the same regiment and told me to consider myself at liberty to go wherever I pleased as an independent body of scouts, to report to him only. From that time on, until I fell at Todd's Tavern, in the fight with Sheridan, "Brace's Scouts" were the terror of the Union commanders. I had been promoted to Colonel and my original command had grown to two regiments of 800 each, besides the officers. I have relatives in Virginia, Kentucky, Maryland and Washington.

Our English Agency.

NOTICE TO OUR ENGLISH PATRONS. Mr. H. A. Kersey, of the Progressive Literature Agency, 3 Big Market, New Castle-on-Tyne, England, will act as agent for THE BETTER WAY during the absence from England of J. J. Morse, in whose stead he is conducting above business. Parties wishing to subscribe can do so by addressing Mr. Kersey as above. The rate being eleven shillings per year, postage free.

WAY PUBLISHING COMPANY.

SPIRITUALIST LECTURERS.

Mrs. N. A. Andrews, Delton, Wis.
Mrs. R. Augustus, 1840 Albany, Mich.
Mrs. M. C. Albee, Barton Landing, Vt.
C. Fannie Allen, Stoneham, Mass.
James Madison Allen, Peoria, Ill.
Mrs. E. J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheatham Hill, Manchester, Eng.
Mrs. R. W. Scott Bridges, 18 Alken street, Utica, N. Y.
Bishop A. Beas, 80 State street, Albany, N. Y.
Addie L. Baniou, Carney, Mich.
Geoff. Brooks, C. O. B. B. Way, Cincinnati.
Dr. Jas. K. Bailey, P. O. Box 123, Scranton, Pa.
J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.
Mrs. S. A. Brown, St. Johnsbury Center, Vt.
Mrs. S. A. Byrnes, Mill & Adams st., Dorchester, Mass.
J. Frank Baxter, 181 Walnut street, Chelsea, Mass.
Mrs. L. E. Bailey, Battle Creek, Mich.
Mrs. L. E. Bailey, Battle Creek, Mich.
Mrs. Abby N. Burnham, 50 Appleton st., Boston, Mass.
Mrs. Emma J. Bullene, Denver, Cal.
Miss L. L. D. Butler, Louisville, Ky.
Miss L. B. Barnicot, 175 Tremont st., Boston, Mass.
Prof. J. R. Buchanan, 6 James st., Boston, Mass.
Mrs. Ellen M. Bolles, Eagle Park, Providence, R. I.
Mrs. M. Morse-Baker, Granville, N. Y.
Mrs. S. E. W. Bishop, Sterling, Ill.
Mrs. Nellie S. Baude, Capuc, Mich.
Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston, Mass.
Mrs. Hettie Clark, Onset Bay, Mass.
George W. Carpenter, 230 Pearl Ave., South Boston, Ind.
Mrs. Marietta F. Cross, W. Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Dr. James Cooper, Bellefontaine, O.
A. C. Cotton, Vineland, N. J.
Eben Cobb, Hyde Park, Mass.
James R. Cooke, 1581 Washington st., Boston, Mass.
Mrs. Lora S. Craig, Keene, N. H.
Mrs. A. E. Cunningham, 439 Tremont st., Boston, Mass.
J. W. Cadwell, 401 Center st., Meriden, Conn.
Mrs. E. B. Craddock, Concord, N. H.
Mrs. Abbie W. Crockett, Waterville, Vt.
Mrs. L. A. Coffin, Park st., Onset, Mass.
A. E. Doty, Union, Herkimer Co., N. Y.
Mrs. C. A. Delafolle, Hartford, Ct.
Mrs. S. C. Baker, care Banner of Light, Boston, Mass.
Miss Carrie E. Downer, Baldwinville, N. Y.
Anson Dwight, Chesterfield, Mass.
Carrie A. Dyer, Geneva, O.
Mrs. S. A. Jesmer-Downs, North Springfield, Vt.
John N. Eames, Boston, Mass.
J. L. Enos, Enos, Fla.
Miss L. E. Butler, Portsmouth, N. H.
Edgar W. Emerson, 240 Lowell st., Manchester, N. H.
O. A. Edgerly, 522 Washington st., Newbury, J. Francis, Sackett's Harbor, N. Y.
Mrs. Clara A. Field, 59 Clarendon st., Boston, Mass.
George A. Fuller, Dover, Mass.
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
P. A. Field, Barnardston, Mass.
Mrs. Addie E. Frye, Fort Scott, Kan.
Dr. H. P. Frye, Box 347, Rockland, Me.
Mrs. Sue B. Fales, 13 Front st., Cambridgeport, Mass.
N. S. Greenleaf, Lowell, Mass.
Sarah Grace Green, Grand Rapids, Mich.
Miss Leslie N. Goodell, 63 High st., Norwich, Ct.
Cornelia Gardner, 118 Jones st., Rochester, N. Y.
Dr. G. G. Granville, Kansas City, Mo.
Mrs. A. M. Glading, Box 62, Doylestown, Pa.
Lyman C. Howe, Fredonia, N. Y.
Mattie Hull, 675 W. Lake street, Chicago, Ill.
Miss Hull, 675 W. Lake street, Chicago, Ill.
Mrs. A. Horton, Galveston, Tex.
Mrs. Mary A. Combs, 146 1/2 Quincy street, Cleveland, Ohio.
Dr. E. B. Holden, North Clarendon, Vt.
Mrs. E. B. Holden, North Clarendon, Vt.
Mrs. L. H. Hutchison, Owensville, Mo.
Mrs. M. C. A. Heath, Bethel, Vt.
Zella S. Hastings, East Whately, Mass.
Jennie E. Hagan, South Framingham, Mass.
C. H. Heath, 3 Glenwood st., Boston Highlands.
F. A. Heath, 27 Lawrence st., Charlestown, Mass.
Mrs. M. J. Hendee, San Francisco, Cal.
Mrs. Hattie W. Hildreth, Worcester, Mass.
W. A. Hale, 48 Russell st., Charlestown, Mass.
Mrs. M. Carlisle Ireland, 3 Moreland Terrace, Boston.
Sue M. Johnson, Los Angeles, Cal.
Mrs. R. W. Joselyn, Santa Cruz, Cal.
Dr. P. T. Johnson, Box 746, Battle Creek, Mich.
Thos. W. Sutton, Box 790, Worcester, Mass.
Mrs. Emma Jackson, Acushnet, Mass.
O. P. Kellogg, East Trumbull, Ashabula Co., O.
Mrs. M. P. Henderson, Morse, Johnson Co Kan.
Mrs. R. G. Kimball, Lebanon, N. H.
J. W. Kenyon, 40 Woodland st., Worcester, Mass.
D. M. King, Mantua Station, O.
Mrs. M. C. Knight, Fulton, Oswego Co., N. Y.
Mrs. W. Kates, Greenville, O.
Mrs. Zaida Brown-Kates, Greenville, O.
Mrs. F. A. Logan, 841 Market St., San Francisco, Cal.
Charles H. Leland, Hayden Row, Mass.
Mrs. R. S. Little, Lock Box 37, Melrose, Mass.
Mrs. M. W. Leslie, 35 Common st., Boston, Mass.
Mrs. Lamon, 4 West Ninth Street, Cincinnati, Ohio.
Thos. Lee, 105 Cross st., Cleveland, O.
Mrs. H. S. Lake, 566 Columbus ave., Boston, Mass.
Mrs. Amelia H. Colby-Luther, Crown Point, Ind.
J. J. Morse, 541 Pacific st., Brooklyn, N. Y.
Mrs. S. M. Mace, 28 Dartmouth st., Boston, Mass.
P. C. Mills, Belleville, Kan.
Rev. Charles P. McCarthy, 109 4th ave., New York.
Prof. M. Milleson, care Banner of Light, Boston.
S. T. Marchant, 15 Willoughby st., Brooklyn, N. Y.
Mrs. Lizzie Manchester, West Randolph, Vt.
Celia M. Nickerson, South Orleans, Mass.
Miss E. J. Nickerson, 123 West Concord st., Boston, Mass.
Valentine Nickerson, Foster's Crossing, O.
Theo. F. Price, Monon, White Co., Ind.
Mrs. Myra F. Paine, Painesville, Ohio.
Lydia A. Pearsall, Disco, Mich.
Miss Dorcas E. Perry, Franklin, Me.
Dr. G. Amos Piers, Box 1135 Lewiston, Me.
A. S. Pease, Buskirk, N. Y.
Mrs. Lunt Parker, P. O. Box 343, Lansing, Mich.
Prof. W. F. Peck, 568 Columbus Avenue, Boston.
John G. Prigel, 610 North 2nd st., St. Louis Mo.
Caleb Prentiss, 10 Hudson st., Lynn, Mass.
Mrs. Thilte Reynolds, 1631 Sixth Ave., Troy, N. Y.
Lyndar S. Richards, East Marshfield, Mass.
Miss Jennie Rhind, 85 Boylston st., Boston, Mass.
Mrs. Helen Stuart-Richings, P. O. Boston, Mass.
Frank T. Ripley, c/o Banner of Light, Boston, Mass.
Mrs. C. L. V. Richmond, 64 Union Park Place, Chicago.
J. William Royle, Trenton, N. J.
Mrs. M. T. Sheilmar Longley, c/o Banner of Light, Boston, Mass.
Dr. H. B. Storer, 408 Shawmut ave., Boston, Mass.
M. L. Sherman, Box 1205, Adrian, Mich.
Mrs. Adah Sheehan, 159 Plum st., Cincinnati, Ohio.
Mrs. K. R. Stiles, 146 Pleasant st., Worcester, Mass.
Thomas Street, Lockland, O.
Mrs. Fannie Davis Smith, Brandon, Vt.
Mrs. P. W. Stephens, Oakland, Cal.
Mrs. S. A. Smith, Athol, Mass.
Giles E. Stebbins, 107 Henry st., Detroit, Mich.
Juliet H. Severance, M. D., Milwaukee, Wis.
Mrs. Julia A. B. Selver, Tampa, Fla.
Mrs. Almira W. Smith, Portland, Me.
Mrs. L. A. F. Swain, Union Lakes, Minn.
Mrs. S. S. Scoville, 1115 Olive, St. Louis.
Austen E. Simmons, Woodstock, Vt.
E. W. Slosson, Alburtz, Franklin Co., N. Y.
Mrs. H. T. Stearns, Chesapeake, N. Y.
Miss Hattie Smart, Chelsea, Mass.
Henry E. Sharpe, 207 1/2 East 9th st., New York.
Mrs. Fanny W. Sabin, Scranton, Pa.
Mrs. M. C. Spencer, Milwaukee, Wis.
Abraham Smith, Sturgis, Mich.
Dr. C. D. Sherman, Greenwood, Wakefield, Mass.
Mrs. Julia C. Smith, Hotel Cape, Appleton st., Boston, Mass.
W. Stewart, 11 Iowa st., Grand Rapids, Mich.
Prof. W. Seymour, 1833 South 13th st., Philadelphia.
Mrs. W. H. Still, Morris, N. Y.
H. W. Stratton, 3 Concord Square, Boston, Mass.
Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.
J. H. W. Toohy, 4 Princeton st., Charlestown, Mass.
Mrs. Addie M. Stovens, Washington, N. H.

Thomas B. Taylor, Milford, Mass.
Mrs. K. J. S. Toombs, N. Colesville, Broome Co., N. Y.
William Thayer, Corfu, Genesee Co., N. Y.
C. M. A. Twichell, 120 Prospect st., Somerville, Mass.
Andra M. Twiss, M. D., Watkins, N. Y.
A. E. Tisdale, Merrick P. O. West Springfield, Mass.
Mrs. Emma Taylor Johnson's Creek, N. Y.
Elizabeth L. Watson, P. O. Box 240, Santa Clara, Cal.
James J. Wheeler, Cedar Lake, Herkimer Co., N. Y.
Dr. E. H. Wheelock, Sprague, Mo.
A. A. Wheelock, care Banner of Light, Boston, Mass.
Mrs. Elvira Wheelock, Janesville, Wis.
Mrs. Hattie E. Wilson, 15 Village st., Boston, Mass.
Mrs. and Mrs. M. L. Wheat, Colfax, Iowa.
Marcellus K. K. Wright, Middleville, Mich., Box 11.
H. H. Warner, Care of The Better Way, Sarah A. Wiley, Rockingham, Vt.
Samuel Wheeler, 1402 Ridge ave., Philadelphia, Pa.
Mrs. N. J. Willis, 8 De Wolfe st., Old Cambridge, Mass.
Mrs. Mary E. Withee, Marlboro', Mass., Box 582.
Mrs. R. Walcott, 817 North Fremont ave., Baltimore, Md.
R. Withereff, Chesterfield, Mass.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.
Dr. D. Winder, Wyoming, O.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susie Goodhue Wagner, Fort Seneca, O.
Mrs. Juliette Yeaw, Leominster, Mass.
James H. Young, West, Mass.
*Will also attend funerals.

BEYOND

A RECORD OF REAL LIFE

IN THE

BEAUTIFUL COUNTRY OVER

THE RIVER AND BEYOND.

This record was received through the mediumship of Mrs. Adelaide Squire and contains the story of the reception, first thoughts and experiences of a

BAPTIST PREACHER,

who did not think it possible to return from the spirit world and communicate; also, the story of others, in the Beyond, who had learned the truth of spirit return before passing away.

This is a new and very interesting book of 141 pages; published by H. H. KENYON 701 East Third St., St. Paul, Minn. Paper covers, 50 cents. For sale by THE WAY PUBLISHING CO.

"Echoes from an Angel's Lyre."

New and Beautiful Songs, with Music and Chorus, in Book Form, by the Well-known Composer, C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet music size, neatly bound in boards, and is embellished by a finely executed title page, the symmetrical picture of which was designed by Mr. Longley by his friend, the late Dr. S. B. Brittain, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows: Only a thin veil between us. There are homes over there. Mothers love purest and best. Open those heavenly gates of light. They'll welcome us home to-morrow. All are waiting over there. On the mountains of light. In heaven we'll know our own. Glad that we're living here to-day. We'll all meet again in the morning land. The angel kismet me. We'll all be gathered home. The book is now on sale at this office, and besides being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable gift for friends. Price \$1.00, postage 12 cents.

THE WAY PUBLISHING CO.,

NO. 222 W. PEARL STREET, CINCINNATI, OHIO.

Independent Lecture Bureau.

Societies desiring First-class Lecturers and Test Mediums Supplied at short notice.

FRANK ALGERTON,

The Boy Medium.

DR. J. C. STREET,

Occultist.

JOHN WM. FLETCHER,

Test Medium & Lecturer.

MISS E. NICKERSON,

Trance and Music.

MRS. KATE R. STILES,

Trance and Test Medium.

MRS. M. W. LESLIE,

Test Medium.

Engaged only through the Bureau.

J. Wm. Fletcher,

6 Beacon Street, Boston,

Manager.

20 YEARS' EXPERIENCE.

MAGNETISED REMEDIES

Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address.

Dr. J. C. PHILLIPS,

530 Ninth Ave., Clinton, Iowa.

A New Book.

STARTLING FACTS

—IN—

Modern Spiritualism

BY DR. N. B. WOLFE.

Being a graphic account of all manifestations and materializations of spiritual phenomena that have occurred in Europe and America since the advent of Modern Spiritualism, March 31, 1848, to the present time.

Its author, an able exponent of Spiritualism, has presented a remarkable array of facts in the clear light of an unbiased mind and sound judgment, making, in his pleasing style of diction, an historic work of great value and merit. The book comprises 600 pages and many appropriate illustrations.—Exchange.

Send free by mail to any address

Fine English Cloth, gold back & sides - \$2.25

For Sale by

The Way Publishing Company;

No. 222 West Pearl Street, Cincinnati, Ohio



PROF. J. B. CAMPBELL, M.D., V.D.

AMERICAN HEALTH COLLEGE.

—AND—

VITAPATHIC METAPHYSICAL INSTITUTE.

FULLY chartered and in successful operation for many years. Teaches the full Vitapathic System embracing the best of old and new, making a superior system of practice for the cure of all diseases of body and mind.

Send stamp for free pamphlets, etc., to its President, Prof. J. B. Campbell, M.D., V.D., Fairmount, Cincinnati, Ohio.

N. B.—Board and treatment for all diseases at its Sanitarium

PHYSICAL PROOFS

OF ANOTHER LIFE.

Given in Letters to the Seybert Commission. LETTER I, showing their report of the Pierre Keeler séance to be dishonest on its face. LETTERS II, and III, containing overwhelming evidence of spirit return through physical manifestations and direct spirit writings. Price 25 cents. For sale by

BRENTANO BROS.,

1015 Penn. Ave., Washington, D. C.

"Practical Occultism,"

A Course of Lectures through the Trance Mediumship of

J. J. MORSE,

WITH A PREFACE BY

WILLIAM EMMETTE COLEMAN.

TABLE OF CONTENTS

Prolegomena.

1. The trance as the doorway to the Occult.

Its magnetic, natural and spiritual form of induction.

2. Mediumship: Its physical, mental and spiritual conditions.

3. Mediumship (continued): Its foundation, development, dangers and advantages.

4. Magic, sorcery and witchcraft.

5. The natural, spiritual and celestial planes of second state.

6. The soul world: Its hell, heavens and evolution.

7. Life, Development and death in spirit land.

Appendix—Answers to Questions.

The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons. Cloth, 12 mo. pp. 159. Price \$1.00; postage 6 cts extra.

For sale by The Way Publishing Co., 222 W. Pearl street, Cincinnati, O.

THOUGHT FOOD FOR THINKERS

LEAFLETS

OF

TRUTH;

—OR—

LIGHT

FROM THE

SHADOW LAND.

A Book For The Times.

Buy It! Read It!

PRICE 75 CENTS.

For Sale by

THE WAY PUBLISHING CO.,

NO. 222 W. PEARL STREET, CINCINNATI, OHIO.

Estab. Chicago, 1870. Removed Cincinnati, 1888

THE LIST:

Mysteries of the Border Land, cloth.

Full gilt edge, heavy binding.

Proceedings of the Iowa Conference of Spiritualists, containing 60 answers to questions by Mrs. Richmond, poet and lecturer, cloth.

Paper.

On the "Cave," by Mrs. Richmond.

Biographies of Bible Characters.

Form Materialization, Thos. R. Hazard.

Spiritualism—What is it? Thos. R. Hazard.

MENTAL SCIENCE AND ASTROLOGY

If we could accurately read the stars we would see that the different lines of thought that become a part of our lives from hour to hour as we progress are the result of sensation produced by the many planetary combinations that are continually occurring. These planetary changes give rise to all mental conditions which induce the expression of the various acts by which human life is demonstrated. As the birth-right or life-impulse of each individual varies, so is planetary effects marked in proportion as the organism is sensitive or complete. Development in the inferior orders of life is relatively as the form development is more or less complex, the lowest forms of life being more subject to the planetary forces controlling form, than so those identified with sensation. Each grade of life admits of the different classifications of species, variety, and individuals, each evolving in accordance with its germ nature, the whole grade of class collectively being subject to the atmospheres controlling that especial variety or class. In animal life there is a higher and lower expression of the same variety, and with the human race the same condition occurs, this classification being based upon the germ impulse and not bearing especially upon a direct kinship. Many times the germ projected from comparatively low conditions of possessing elements that respond to the more subtle planetary forces, and consequently are adapted to higher development. Each form of life has the animal and spiritual soul elements that govern its department of the universe, to reach up to, and draw from, and thus they operate in attainment with the law of universal harmony. The superior conscious element of man is identified almost separately from his animal expression, allowing him individually and collectively to sense both the celestial and mundane effects of the planets. Through conscious and unconscious sensing of the celestial planetary forces which rule the mundane, he is gradually rising superior to these forces that rule the physical of life, and finally by natural or acquired growth will control and operate them. The spiritual nature of man is continually operated upon by the celestial principle of the stars, and from the effects of this force has man been ever predisposed to seek the divine of his nature, and this fact has given rise to the many religions which are the interpretations of thought conditions arising from the interior illumination of people especially subject to celestial planetary force. At times and seasons Divinely inspired people have arisen to conscious realization of the God-element within them, and the wisdom obtained at such times has been set forth as religious instruction to assist their kind towards Divine conception, hence the many religions identified with the world's history. Every atom attracts others of its own kind. Individuals affected by the same relative positions of the planets are attracted to each other. The same is true of sects, tribes, and nations. This law is working universally. If we should study the nativity of each person attending a scientific course of lectures we would find that they had responded to never failing astrological laws, and were each one subject to the prevailing planetary aspects or positions at that time. Railroad disasters involving loss of life, and all phenomena of similar nature, are the effects of planetary impulse, and all atomic nature responds, whether human or otherwise, except such human beings as have attained to spiritual consciousness sufficient to overcome the mundane laws governing destiny or fate. Certain positions of the planets produce powerful electro-magnetized conditions of the bodies of some people at times, and when those peculiar conditions occur the faculties are increased by the excess of the subtle forces by which they are encompassed, and a marked tendency towards subjective or refined lines of thought occurs. The consciousness is increased and faculties are extended. The creative power is more fully realized and conditions of emotional ecstasy and exaltation ensue. Everything is one sense exaggerated, especially so if a strong mental balance is not in accord. The God-power is more fully realized, and disease and physical death can be arrested by the intense operation of will or desire. The experience of each soul while in this exalted state differs, owing to the varied and different paths through which they have evolved to their present state of consciousness, and the different understandings to which they attained. Christ, faith, Mind, and Will, as diversified causes, are the result of imperfect human conception in the attempt to solve the problem of first cause. Many people become conscious in the same strata of force, but they sense each according to his personal development. The Spiritual Halo identified with man is ever enshrouded by the reflex of animal nature, and ever will be to some extent as long as we are mortal; but the differences in opinions are in most cases superficial, a mere cavil of words, as there are strong underlying, truthful motives which the personal Ego of man ever attempts to circumscribe. Close examination of astrological law would prove to many of those people that they had for a time been by a wave of planetary force, and when the wave recedes they represent themselves at the point which represents their normal growth. The world's history contains but few accounts of continued life expression of individuals who had attained to At-one-ment with the Father, and the lives of Buddha, Christ, Paul, and a few others Divinely inspired, have helped to enlighten the insatiable nature of millions of people. In those cases the germ was *en rapport* with the divine Planetary laws of being but in most cases the current of life had merely for a time touched the borderland of immortality, to sink again to levels subject to the ever-varying changes of Mundane Planetary law, but changed, for he who once senses the glory of the Divine Master will ever sing His praise. A superior state once sensed becomes a condition to be sought, and the individual begins to enter the realm of rational inquiry that he may round out to a life in continual accord with it. The process of rational inquiry involves the activity of those faculties which relate to the Divine part of our nature, those which whereby we are enabled to sense and understand the essence of things, and use those essences to control all inferior conditions. This power of

man constitutes his free moral agency, and is in harmony with the higher teachings of Astrology. Celestial Astrology indicates the subjective life force, Mundane Astrology the objective or eternal of life effects. All students who become possessed of superior conditions of wisdom must have knowledge of the mighty forces that sustain us as individuals, in harmony with the planetary system of worlds operating in correlation with us. As our world-to-day is subject to a new cycle of planetary force, so are individuals becoming conscious in the mighty powers, and true civilization advancing. Mankind to-day is practically eternalizing the fiction of the past, and in our very midst individuals are grasping realms of force, that conditions of more enlightened humanity may receive the benefit. Already is the fact realized that mind is the ruling power, and many who have felt the thrill of conscious life are seeking the wisdom of the Spheres, that they may place themselves in responsive sympathy to receive the influx of their Heavenly gifts. Ere many years will the human race worship at the shrine of Jupiter and uplift their souls toward the Divine Creator who has set the stars in the firmament "for signs and for seasons." Eagerly will they watch the grand conjunctions of the benevolent planets, that they may receive their full effects. Again will they watch for the Star which is to guide them to the sacred spot that claims the human germ whose birthright is the true expression of the Divine in man, that being whose body represents the grand harmony of many Planetary Worlds of force, whose mind expresses true consciousness of the Divine Creative power.—Dr. C. D. Sherman in Jan. No. of "Greeley."

Written for The Better Way.

WHAT IS GOD? AND WHAT IS MAN?

As far back in the endless past as we have any historical record of humanity, there seems to have existed in the minds of men some idea of an over-ruling power or intelligence they called God; and that idea is still prevalent over the earth, and there is still in the human mind a natural disposition to reach after and learn something of the Infinite Being. It is a subject that many have desired to understand, in some degree; and in its treatment here we shall depend chiefly on revelations of good and wise spirits.

In answer to the great question of men and angels, "Who is God?" or "What is God?" many things have been affirmed. It is said that God is the over-soul or over-ruling power and intelligence—the moving power of the great whole, permeating all forms of existence and expressing all life. God is spirit, soul, life, love, justice, wisdom, truth, light. He is the supreme good, who rules by perfect law and order all things, time and space. God is all things, material and spiritual, over all and in all. All these things are affirmed of God, and all may be true; yet, in forming our conceptions of his character and attributes, we are of necessity subject to the limitations of all finite minds. If people say we have no God, our God of nature is infinitely superior to any personal, localized God residing in a settled place, seated on a throne, and surrounded by shouting elders and singing saints.

There is an individual God, but infinite. We speak of the infinite universe without understanding the term, for we do not comprehend many finite terms. We are not to suppose that this individuality is personified in a visible form, rather than an existence in a universality of infinite power. We cannot conceive the idea of a being whose person fills all space. We do not conceive of God as having a personality like man, except as we see this attribute in humanity; yet there is some relation existing between God and man, for we are taught that God is our father and mother and we are part and parcel of him. And now, if man or humanity is so intimately connected with God—if man is a part and portion of the Infinite God, as we believe, and if we can ascertain what and what man or humanity is in its gradations, unfoldments or attributes, then we shall know who and what God is, in part, or to the extent of our knowledge of humanity.

We believe that man is ever a dual being, but in connection with physical life a triune being. We have the physical form acted upon by the dual force of magnetism and electricity, which make up the soul and spirit, the positive and negative principles of life and being. Man is a spirit, and not only a spirit, but also a soul, a life principle of intelligence and activity, which actuates the spirit, and which in turn operates upon the material body. We have two bodies; one dies, the other never dies. We learn that being deprived of the physical body the soul is not necessarily extinguished, has not lost its consciousness, memory, activity and vital energy; all these may remain with the spirit, and, under proper condition, be expressed in even greater ways and with greater power than they were through the limited physical form. By self-study we may gain a more comprehensive realization of our relations to God—this being known through the spirit as motion, force or law, and through the soul as intelligence, happiness and love.

We are taught that the soul is a part of infinite, the life-principle springing from the great fountain source of all life, power and intelligence or being—the motive power which sets in operation all that it comes in contact with throughout the human structure; and that the spirit is the structure operated upon by the soul. This spiritual being has its parts and functions, every one of which is permeated and inflamed by the great electrical life-principle, or individualized force.

There exists the closest relation between matter and spirit, so that matter and spirit are one; but the unity of spirit and matter in the higher realms is an infinitely purer relation than that in which we exist. Philosophy and phenomena go hand in hand, and through them we find that God and man are one; yet the human mind cannot comprehend all the infinite mind which produce law and order.

We are taught that all souls have an existence prior to their birth upon this planet; that originally, so far as we can understand the law, souls are cast off by the great primal source or soul of all being; that they become entities—which, however, must be quickened by contact with external life; that to an extent, these entities are made conscious, and even individualized, yet not vitally active; that they live in a sort of quiescent condition, perhaps for ages, before they have the opportunity of expressing themselves and unfolding individual powers through an embodiment upon this or some other planet. As these life-germs are evolved, and take upon themselves external manifestations, they grow in power, they put forth energy, and finally develop as human beings. Mankind did not begin its existence here on this planet in the same form that it presents to-day, but through endless ages of time and various gradations of unfoldment, human life has advanced upward to its present stage of being.

We are not to conclude from our finite and limited knowledge of human life, that an individual springs into existence here, gaining its first consciousness and power with its first contact with matter on earth. We believe that in the primary condition all souls occupied the same plane or altitude of being and development, because they were sent forth into being from one grand source of intelligence and life, and they must all partake of the characteristics and capabilities of the parent sun. Some spirits may have started earlier upon the road of progress, and came in advance of those who are behind, consequently they should display grander possibilities of mental activity and accomplishment than those that bring up the rear. And yet we believe that all souls started from one common source; that each one is endowed with like powers and possibilities; and however long may be the race and march of progress for each one, however much one may be outstripped by the other, eventually all shall find their common brotherhood again, and all shall develop their own possibilities of power, of active growth and achievement; that each one shall ultimately shine in the heavens a brilliant soul, strong and conscious in might and energetic intelligence; and that the destiny of the human race is one of power and beauty, which shall be the common heritage of all. We believe while all be equally active and powerful, each will display its power and conscious might in ways that differ from the others, and the whole make up a complete, individualized, intelligent entity, which we may compare to God or infinitude itself.

The man truly spiritual by nature, realizes his littleness, comprehending that within himself there is much to be developed, reaches out to something higher, recognizes divine existence, desires to grow into sympathy with the higher laws of being, and also with the higher powers—celestial, human, or whatever you may call them—exhibiting intelligence, wisdom, and love, which he intuitively feels have an abiding place somewhere. Such a spirit attracts to itself influences of a higher order, that which is pure and refined, and helps him or her upward and onward to a grander, more glorious height of being. The life that began to unfold on the mundane plane will continue to unfold and develop its God-like qualities throughout an unending future. Every human being throughout the vast expanse of the unfolded universe is a finite expression of the great whole, a part and portion of the Infinite in its state of God-hood. The powers that inhere within us will cause us to ever be and act, and wander as we may the paths that we shall tread all lead on ward and upward, and the purpose of life will be attained in the case of every individual, and through the varied experiences that come to us, a perfect harmony will be outwardly and each shall, through his or her own efforts, be placed in a sweet accord with the Infinite Whole—a pleasing note in the grand symphony of Infinite being—whose place none other can fill—whose unfoldment none other than ourselves can accomplish.

God is not a person in the common acceptance of the term; we do not look upon him as a gigantic man, endowed with parts and form and passions, as is the man on earth, or even the man in the spirit world. But, nevertheless, to our mind, God must be something more than a mere abstract principle. The Infinite Being of all life and love must be the sum total of all intelligence. Here we cannot conceive of intelligence unless it be manifested through form and parts, and so we reason from our idea and understanding of an intelligent entity, and conceive of God as one who corresponds somewhat to the likeness of humanity.

To our minds humanity partakes of the God-hood, is itself a part and parcel of the Great Infinite, and displays through its more spiritual characteristics that portion which it has inherited or drawn from the great infinite soul. While it is not possible for us to worship God as a gigantic human being, yet we may send forth to the Infinite our aspirations, our thanksgiving and praise, as an infinite intelligence, as a soul of wisdom and truth, indeed as an entity, since he must comprise and confine within himself all that is, all that has been, and all that ever will be. Therefore may he indeed be conceived of as an entity, a superior being, one that must embrace all things, and cannot possibly allow one human child, however lowly and degraded that specimen of humanity may be, to pass out of his domain, lose its way outside his embrace.

We believe that all human beings, all children of the great Infinite contain within themselves a likeness unto him who is all great and powerful; and through the ages that are to come, each one shall unfold in purity and goodness, and develop in beauty and holiness to such a degree as to show this likeness to the Infinite, as to put forth of power and achievement, and to unfold attributes of purity which will indeed prove to himself, to himself and to the world at large that he or she is a child of the Most High.

We do not understand that any eye has ever gazed upon Deity in a personal image, yet we may see God in manifestation—in the beautiful birds, flowers, the beautiful humanity, feel him in the atmosphere and sunshine that play around us, behold his smile in every star-beam, and we may know that God is manifested everywhere, as supreme intelligence, infinite love, divine power, that which make a trinity and which forms the most perfect wisdom of the universe. As human beings we are offsprings of a Supreme Power and Intelligence which consequently sustains us and to all finite beings the intimate relation of universal parent—our father and mother in one—whose will, wisdom and goodness are expressed in the constitution and laws of the universe and of our being, physical, moral and spiritual; which laws tend to affect eventually the highest welfare and happiness of all. Hence this supreme power, however named or imperfectly comprehended, being the source of all life, beauty and beneficence, is worthy of our highest reverence, aspiration, trust and love.

A. H. NICHOLAS.
Lawrence, Kansas.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are warmly welcome.

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10:45 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 12 p. m. at the American Health College, Fairmount. Free to all.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10:45 a. m. and 7:45 p. m. Richard Holmes, President; Albert P. Ring, Treasurer; D. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets—Spiritual Fraternity Society will hold public meetings every Sunday. The Temple Fraternity Society for children meets at 10:45 a. m.; afternoon services at 2:45, and Wednesday evening social at 7:45.

SPIRITUALISTIC PHENOMENA ASSOCIATION, 143 W. 42nd street, New York City.—Sundays—meetings at 2:45 and 7:45 p. m. Solists correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. E. Hall, President.

Children's Progressive Society, 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 7:45 p. m. Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10:45 a. m. and 7:45 p. m. Eben Cobb, Conductor. Berkeley Hall, Berkeley street.—The First Independent Club holds seances every Friday at 2 p. m. Seances followed by singing-circle. Supper served at 8 p. m. followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays at 10:45 and 7:45 p. m.; also Wednesdays at 8 p. m. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman.

America Hall, 724 Washington street—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:45 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett.

Chelsea—Spiritualist meetings are held in Pilgrim Hall, 444 Fellows Building, each Sunday evening, at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:45 and 7:45 p. m. All mediums invited. G. F. Night, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 7:45 p. m. M. L. Dodge, Secretary.

Cambridgeport—Meetings are held every Sunday evening at 7:45 p. m. in the hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritual Alliance meets at 215 West 42nd street, New York City, on each alternate Wednesday at 8 p. m.

All Spiritualists are cordially invited to be connected with THE ALLIANCE—either as resident or visiting members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CLARK, Sec. Pres. J. F. JENNETT, Secretary, 232 W. 46th street, N. Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2:45 and 7:45 p. m. Mediums and speakers always present. F. W. Jones, Conductor.

ARCADE HALL, 57 West 25th street, N. E. corner, 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 p. m. Reliable speakers and test mediums always present in spirit parlors. Prof. G. G. W. Van Horst, Conductor.

Adelphi Hall, corner 52d street and 7th Avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7:45 p. m. Admission free.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorro, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson street. Seats free. Public invited. T. J. AMBROSIA, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 a. m. in G. A. R. Hall, 170 Superior street. Spiritualists and Liberalists earnestly invited to send their children. And the public cordially invited to attend FREE.

E. W. Gaylord, Conductor.

Spiritualist Meeting, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m.

Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probek's Hall Franklin Avenue. Admission free.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. J. non, 2018 Locust street; Secretary, W. M. Smith, 949 Dorset street.

Chicago, Ill.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m. at Kimball Hall 247 State street, corner of Jackson. Rev. Moses Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services every Sunday in January. Seats free. All are invited. S. M. Addison, Sec.

Avenue Hall, 159 22nd street. Children's Lyceum Sunday at 1:45 p. m. Spiritualists and Mediums Meeting, 3 p. m. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesday in each month. Near 2nd street.

The Young People's Progressive Society of Chicago, hold services Sunday morning and evening in Chicago Hall, Wabash Avenue and 22nd street, at 10:45 and 7:45. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 p. m. All are warmly welcome who visit Chicago. G. L. S. JENNER, Pres.

Brooklyn, N. Y.

Johnston Building, Flatbush Avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street, every Sunday.

10:45 a. m. and 8 p. m. Admission free. Ladies' Aid meets at the same place every Friday at 3 p. m.; supper served at 6 p. J. D. Chism, Jr., Secretary.

Brooklyn, Mass.

First Spiritual Ladies Aid Hall, Bay State Block 57 Centre street. Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p. m.

Mrs. M. H. Fletcher, Pres.

Brooklyn Spiritual Instructive Lyceum at 115 p. m. every Sunday. T. H. Loring, Conductor.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational and trance speaker; commencing promptly at 7:45. Seats free.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m. M. D. D. Hughey, President; J. J. Seaman, Treasurer; J. W. Poyner, Secretary; Geo. A. Fuller, M. D., Regular Speaker.

THIS PAPER may be found at R. ROWELL & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in New York

SPIRITUAL PUBLICATIONS.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

THE BANNER is a first-class Family Newspaper of EIGHTY PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LIBRARY DEPARTMENT, REPORTS OF SPIRITUALIST, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year \$3.00

Six Months 1.50

Three Months .75

Postage Free.

Specimen Copies Sent Free.

CATALOGUES

OF A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reformatory, and Miscellaneous Books.

WILL ALSO BE SENT FREE.

COLBY & RICH, Publishers.

No. 9 Bosworth st., Boston, Mass.

THE CARRIER DOVE.

An Illustrated Weekly Journal, devoted to Spiritualism and Reform.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, } Publishers.

Mrs. J. SCHLESINGER, }

TERMS—\$2.50 per year. Single Copies, 10c.

Address, THE CARRIER DOVE,

32 Ellis Street, San Francisco, Cal.

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 43, Flood Building, San Francisco, Cal.

A Journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

J. J. OWEN,.....Editor and Manager

Mrs. MATTIE P. OWEN.....Assistant

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order when possible, otherwise by express.

Address GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

NEW THOUGHT.

A VIGOROUS, Eight Page Weekly Journal devoted to SPIRITUALISM and General Religious and Political Reform.

Published every Saturday by MOSES HULL & CO., 675 W. Lake street, Chicago, Ill.

The Organ of the Mississippi Valley Association of Spiritualists.

NEW THOUGHT is a quarto filled with interesting matter. Written expressly for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

TERMS OF SUBSCRIPTION: One year, \$1.50; six months, 75 cents; three months, 40 cents; single number, 5 cents.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

The Boston Investigator.

THE oldest reform journal in publication.

Price, \$3.00 a year.

8 cents per single number.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J. P. Mendum, Investigator's Office, Paine Memorial, Boston, Mass.

STARTLING DISCLOSURES

Will shortly be made on the strength of sworn affidavits that will interest every Spiritualist in the world by THE BANNER OF LIFE, published at 101 Canal street, Grand Rapids, Mich. This paper is now advanced in its second volume, and is the cheapest spiritualist paper in the world. Only one cent a copy. Fifty copies sent free on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

Given through the Mediumship of Henry H. Warner, Covington, Kentucky, by the Guides, Ithamar and Canonchet.

ITHAMAR.
We come this morning to say a few words before entering upon the work before us. We are rejoicing at the fact that the storm cloud that has hung over Spiritualism for so long has at last discharged its vapors, and we are not drowned out either. The truth goes marching on, even though its foes say they have hung and crucified its representatives. Where one falls, a hundred spring to take his place. The little girl who came last week through the aid of Canonchet comes again and says the medium did not hear all that was said and that it was mamma's grandpa that was with her, (Mrs. Laidley's mother's father). This was Fannie Laidley.

A. W. G. CARTER.
Well, this is a grand truth and our cause is a glorious one, and is bound to win in the fight. All the so-called exposures made, cannot destroy the truth and more converts were made to the truth of Spiritualism by that exposure at the Odeon, than were dissuaded from it. That false sent hundreds to the mediums who would have never dared to go if their attention had not been called by that means, to an investigation of the facts underlying Spiritualism. I want to say to my brother, J. H., don't be afraid. There is nothing that can injure you and Laura, so go on your own way and pay no attention to what is said by anybody against you. Truth, my friends, will prevail and those who throw themselves in the way of the triumphal car of progress will be as surely crushed as was the Hindu devotee of Juggernaut. I used to attend the meetings at the Grand Army Hall and also at Greenwood Hall, and though my locks were white with the snows of old age yet my heart is as young now and was then as when a lad. I close by saying my regards to all my friends and especially to J. H., and L., and to Mrs. Annie C. Ball, and Mr. and Mrs. I. S. McCracken.

JOHN WINTER.
Of Wolverhampton, Hampshire, England, comes to his daughter, Emma Wolverton, of Covington, Kentucky, and says: Dear one, I am happy to come to you in this way. I am not cramped now and can use my hand as well as I ever could before 'twas injured. "Time" will tell you more about this than appears upon the surface, and the good friends are all around you and yours. The one who is so bitterly opposed to your work will come around after awhile and then you can keep your "corner" in peace and do your work as you desire. Don't write just yet to that party in Liverpool, England as you will hear more of that in the near future in another way. Thomas and Frank and Elisha are all with me and send their love; they say not to be too "religious."

SILAS FLETCHER.
Comes to John William Fletcher, of Boston, Mass., and says: You are feeling a little under the weather, my boy, just now, but the spirit friends are going to bring you through. You are working too hard and must take more rest. We know it is hard to turn away those from your doors without comfort of some kind, but let some of them wait until you are a little stronger physically and you can help them better then. Mark my words, there will come to you and your wife changes in the next six months that will surprise and make you glad. The friends who have stood by you with such "Fidelity," are not going to desert you now. Charles, George and Willis are here with me and we bid you God speed.

OTTO JACOB NACHT OG DAG.
To my daughter Annie F. Helleberg, and to Carl Gustaf, I extend greetings. I have much to say to you but I can only say very little at the present time. Emil, Karl, and Ida are all here with me, and Madame and the "Master." We send our love to you, daughter, and say let no fear of death enter your hearts at the present time. Your work is not yet finished. There are a few scattered sheaves to be gathered up yet and a few more hearts to be comforted before you pass on to our side of life. We will communicate with you personally soon, if you will give us an opportunity suitable. I mean you and Carl Gustaf. I was called Frederick Franks.

WILLIAM BURNETT.
Well, as these people all seem to be coming back to their old friends, here, I might just as well drop in and have a little chat with old acquaintances, and pass the strong grip around. I have always tried to live on the square and keep my life level and plumb. To the brethren I say, man is only a point in the great circle of life and the spade and the coffin do not end all existence and though we may never realize the full meaning of the cable tow in earth life, we can and do appreciate the full meaning of all that is implied in the mystic bonds of the Ancient and Accepted Order when we enter the doors of the Grand Lodge of Immortality, upon whose keystone are engraved the sacred letters of the Ineffable Name. Friends may recognize me as once Past Master of the Grand Lodge of Ohio. I was a member of the "Black Eagle," also.

GEORGE KEEN.
I come to my dear friends and relatives, and say cheer up, I am near you to help you. Those clouds that were spoken of

the other evening to you, will come all right and you need not feel down-cast at what you heard then. I am sure I can help you much if you give me a chance. Say, Joseph, I want you to remember me, as your great-uncle, and for the sake of old times. I want to say to my niece, Mrs. Goodwin, of Covington, that I come to her also, and may angels guard and keep you all is my earnest wish.

BYRON PEYTON.
My home was once at So. Framingham, Mass. My father and mother, James and Alice Peyton live there yet. I was a soldier, in Co. E, 9th Mass., and was killed while on detached duty. This may reach some of the boys of the old 9th and they will remember the "Boy Captain." We saw some hard times, but that is all over now. To father and mother I say I am coming often. Sisters Fannie and Jennie are here with me and unite in sending love.

JOHN SHERWOOD.
My Dear Wife: I come through a new medium today, and one perhaps, who knows something of me by hearsay, but I am here just the same and say that I think it would be best for you remain where you are for the present, at least, and it would be well for you to look over the deeds to that property before making the changes you have been contemplating, and see that the title is made clear. There is a flaw, slight 'tis true, but might make a great difference to you. Alice sends her love to you and says she will come to you herself after a time. I write this to my beloved wife, M. C. Sherwood, of Cincinnati, Ohio.

IDA LOUISE CLAYTON.
I come to Mr. and Mrs. Clayton, of Carthage, Ohio, and say I am going to help you more. I love to come back to my dear one in this way and let them know that I am still living. Death, there is none. I was only a little girl when I passed away from scarlet fever. Sister Mary is with me and Cousin Will, and Uncle Frank, and we all send the best love and wishes for grander life and better work here and hereafter. Make the most of this life for good and be at rest on the point that has worried you in regard to business. That is coming out all right.

ROBERT LONG.
Comes to his friends here in Cincinnati, and says: Twenty-eight years ago the twenty-third of April, I answered the first call for troops, and marched to the front with the rest of the boys. My regiment was assigned to the Army of the Potomac, and I was in Heintzelman's command. We met the enemy at Bull Run, and we were winning the day until all of a sudden the Johnnies began to run away and our men ran just as hard towards Washington. The Johnnies though found out their mistake first. I was taken prisoner but escaped and rejoined my regiment. Our regiment was transferred to Hooker's command, and I had a hand in nearly every battle Fighting Joe was in. We were sent around by rail, after Gettysburg, to Stevenson, Alabama, and from there we opened up the Tennessee River to Chattanooga. I fell at the head of my company, (K) of which I had become captain, in the battle above the clouds at Look-out Mountain. Maybe my comrades remember me as "Dare-devil Bob Long."

LIEUT. HUGH BRACE.
Unlike the friend who has just finished, I fought in a gray uniform beneath the stars and bars, and believed I was right, but today, Capt. Long and myself come here together, shaking hands as brothers. We on this side of life have bidden farewell to the strife of the past and we say let politicians fight their battles among themselves, while the people build a New North and a New South, and cement them together as one grand nation by the bonds of love; one people under one flag. I was born in Westmoreland county, Virginia, and was raised there until I entered the Military Academy of Virginia, of which Gen. T. J. Jackson, (Stonewall) was commandant. After graduating there, I went to West Point, and had graduated there and received my commission as a Second Lieutenant in the 4th Regular U. S. Cavalry, when the news came of the passage of the Secession Ordinance by the state of South Carolina. I was home at Brace Manor, on sick leave, and at once resigned my commission and began to prepare for the contest which I knew must come when Lincoln was inaugurated. I raised a company of cavalry from our county, and received the command of this from the Richmond government. I was attached for a while to a cavalry regiment belonging to Stonewall's command. After Bull Run, Jackson gave me my company and another of the same regiment and told me to consider myself at liberty to go wherever I pleased as an independent body of scouts, to report to him only. From that time on, until I fell at Todd's Tavern, in the fight with Sheridan, "Brace's Scouts" were the terror of the Union commanders. I had been promoted to Colonel and my original command had grown to two regiments of 800 each, besides the officers. I have relatives in Virginia, Kentucky, Maryland and Washington.

Our English Agency.
NOTICE TO OUR ENGLISH PATRONS.
Mr. H. A. Kersey, of the Progressive Literature Agency, 3 Big Market, New Castle-on-Tyne, England, will act as agent for THE BETTER WAY during the absence from England of J. J. Morse, in whose stead he is conducting above business. Parties wishing to subscribe can do so by addressing Mr. Kersey as above. The rate being eleven shillings per year, postage free.

WAY PUBLISHING COMPANY.

SPIRITUALIST LECTURERS.

- Mrs. N. J. Andrews, Delton, Wis.
Mrs. R. Augustus Anthony, Albion, Mich.
Mrs. M. C. Albee, Barton, LaSalle, Ill.
C. E. Bailey, 30 Bank St., Trenton, N. J.
James Madison Allen, Peoria, Ill.
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheatham Hill, Manchester, Mass.
Mrs. R. W. Scott Briggs, 18 Alken street, Utica, N. Y.
Bishop A. Beas, 30 State street, Albany, N. Y.
Addie L. Baidon, Corney, Mich.
Geo. H. Brooks, c/o Better Way, Cincinnati, Pa.
Dr. Jas. K. Bailey, P. O. Box 125, Scranton, Pa.
J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.
Mrs. A. P. Brown, St. Johnsbury Center, Vt.
Mrs. S. A. Byrnes, Mill & Adams st., Dorchester, Mass.
J. Frank Baxter, 181 Walnut street, Chelsea, Mass.
Mrs. L. E. Bailey, Battle Creek, Mich.
Miss Lizzie D. Bailey, Louisville, Ky.
Mrs. Abby N. Burdum, 50 Appleton st., Boston.
Mrs. Emma J. Ballene, Denver, Col.
Miss Lizzie D. Bailey, 15 Tremont st., Boston, Mass.
Prof. J. R. Buchanan, 6 James st., Boston, Mass.
Mrs. Ellen M. Bolles, Eagle Park, Providence, R. I.
Mrs. H. Morse-Baker, Granville, N. Y.
Mrs. S. E. W. Bishop, Sterling, Ill.
Mrs. Nellie S. Bader, Capue, Mich.
Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston, Mass.
Mrs. Hettie Clark, Onset Bay, Mass.
George W. Carpenter, 230 Pearl Ave., South Bend, Ind.
Mrs. Marietta F. Cross, W. Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Dr. James Cooper, Bellefontaine, O.
A. C. Cotton, Vineland, N. J.
Eben Cobb, Hyde Park, Mass.
James B. Cooke, 181 Washington st., Boston, Mass.
Mrs. Lora S. Craig, Keene, N. H.
Mrs. A. E. Cunningham, 439 Tremont st., Boston.
J. W. Cadwell, 401 Center st., Meriden, Conn.
Mrs. B. B. Caldwell, Concord, N. H.
Mrs. Abbie W. Crossett, Waterbury, Vt.
Mrs. L. A. Coffin, Park st., Onset, Mass.
A. E. Doty, Ilion, Herkimer Co., N. Y.
Mrs. C. Van Dusen, Hartford, Conn.
Mrs. S. Dick, care Banner of Light, Boston, Mass.
Miss Carrie E. Downer, Baldwinville, N. Y.
Anson Dwight, Chesterfield, Mass.
Carrie C. Van Dusen, Hartford, Conn.
Mrs. A. S. Jesmer-Downs, North Springfield, Vt.
John N. Eames, Boston, Mass.
L. E. Enos, Elm, Pa.
Mrs. C. E. Enos, Portsmouth, N. H.
Edgar W. Emerson, 240 Lowell st., Manchester, N. H.
O. A. Edgerly, 52 Washington st., Newbury, J. Francis, Sackett's Harbor, N. Y.
Mrs. Clara A. Field, 59 Clarendon st., Boston, Mass.
George A. Fuller, Dover, Mass.
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
P. A. Field, Barnardston, Mass.
Mrs. Addie E. Frye, Fort Scott, Kan.
Dr. H. P. Fairfield, Box 347, Rockland, Me.
Mrs. Sue B. Fales, 13 Front st., Cambridgeport, Mass.
N. S. Greenleaf, Lowell, Mass.
Sarah Graves, Grand Rapids, Mich.
Miss Leslie N. Goodell, 63 High st., Norwich, Ct.
Cornelia Gardner, 118 Jones st., Rochester, N. Y.
Dr. E. G. Grandville, Kansas City, Mo.
Mrs. A. M. Glading, Box 62, Doylestown, Pa.
Lyman C. G. Greene, Eureka, N. Y.
Mottie Hall, 675 W. Lake street, Chicago, Ill.
Mrs. S. A. Horton, Galveston, Tex.
Mrs. Mary A. Combs, 146 1/2 Quincy street, Cleveland, Ohio.
Dr. E. B. Holden, North Clarendon, Vt.
Mrs. F. O. Hyzer, Ravenna, O.
Mrs. L. Hutchison, Owensville, Ind.
Mrs. M. A. C. Heath, Bethel, Vt.
Zella E. Hedges, East Whately, Mass.
Jennie B. Hagan, South Framingham, Mass.
C. H. Hading, 3 Glenwood st., Boston Highlands.
F. A. Heath, 27 Lawrence st., Charlestown, Mass.
Mrs. M. J. Hindee, San Francisco, Cal.
Mrs. Hattie W. Hildreth, Worcester, Mass.
W. A. Hale, 46 Russell st., Charlestown, Mass.
Mrs. M. Carlisle Ireland, 3 Moreland Terrace, Boston.
Sue M. Johnson, Los Angeles, Cal.
Dr. W. R. Joselyn, Santa Cruz, Cal.
Dr. P. T. Johnson, Box 746, Battle Creek, Mich.
Dr. W. Sutton, Box 790, Worcester, Mass.
Mrs. Emma Jackson, Acushnet, Mass.
O. P. Kellogg, East Trumbull, Ashabula Co., O.
Mrs. M. P. Henderson, Morse, Johnson Co. Kan.
Mrs. R. G. Kimball, Lebanon, N. H.
J. W. Kenyon, 40 Woodland st., Worcester, Mass.
D. M. King, Mantua Station, O.
Mrs. M. C. Knight, Fulton, Oswego Co., N. Y.
G. W. Kates, Greenville, O.
Mrs. Zaida Logan-Kates, Greenville, O.
Mrs. A. A. Logan, 841 Market St., San Francisco, Cal.
Charles H. Leland, Hayden Row, Mass.
Mrs. R. S. Little, Lock Box 37, Melrose Mass.
Mrs. M. W. Leslie, 35 Common st., Boston, Mass.
Mrs. Leonard, 4 West Ninth Street, Cincinnati, Ohio.
Thos. Lees, 105 Cross st., Cleveland, O.
Mrs. H. S. Lake, 566 Columbus ave., Boston, Mass.
Mrs. Amelia H. Colby-Luther, Crown Point, Ind.
J. J. Morse, 541 Pacific st., Brooklyn, N. Y.
Mrs. S. M. Mace, 28 Dartmouth st., Boston, Mass.
P. C. Mills, Belleville, Kan.
Rev. Charles P. McCarthy, 109 4th ave., New York.
Prof. M. Milleson, care Banner of Light, Boston.
S. T. Marchant, 15 Willoughby st., Brooklyn, N. Y.
Mrs. Lizzie Manchester, West Randolph, Vt.
Celia M. Nickerson, South Orleans, Mass.
Miss E. J. Nickerson, 123 West Concord st., Boston.
Valentine Nickerson, Foster's Crossing, O.
Theo. F. Price, Monon, White Co., Ind.
Mrs. Myra F. Paine, Painesville, Ohio.
Lydia A. Pearsall, Disco, Mich.
Miss Dorcas E. Price, Augusta, Me.
Dr. G. Amos Pierce, Box 1135 Lewiston, Me.
A. S. Pease, Buxirk, N. Y.
Mrs. Lunt Parker, P. O. Box 343, Lansing, Mich.
Prof. W. F. Peck, 566 Columbus Avenue, Boston.
John G. Frielgel, 610 North 2nd st., St. Louis Mo.
Caleb Pentecost, 10 Hudson st., Lynn, Mass.
Mrs. Tillie Reynolds, 1631 Sixth Ave., Troy, N. Y.
Lyndar S. Richards, East Marshfield, Mass.
Miss Jennie Rhind, 34 Boylston st., Boston, Mass.
Mrs. Helen Stuart-Richings, P. O. Boston, Mass.
Frank T. Ripley, c/o Banner of Light, Boston, Mass.
Mrs. C. L. V. Richmond, 64 Union Park Place, Chicago.
J. William Royle, Trenton, N. J.
Mrs. M. T. Sherman Longley, c/o Banner of Light, Boston, Mass.
Dr. H. B. Storer, 406 Shawmut ave., Boston, Mass.
Mrs. C. Sherman, Box 1205, Adrian, Mich.
Mrs. Adah Sheehan, 139 Plum st., Cincinnati, Ohio.
Mrs. K. R. Stiles, 146 Pleasant st., Worcester, Mass.
Thomas Street, Lockland, O.
Mrs. Fannie Davis Smith, Brandon, Vt.
Mrs. P. W. Stephens, Oakland, Cal.
Mrs. S. A. Smith, Athol, Mass.
Giles B. Stebbins, 107 Henry st., Detroit, Mich.
Juliet H. Severance, M. D., Milwaukee, Wis.
Mrs. Julia A. B. Selver, Tampa, Fla.
Mrs. Anna W. Smith, 375 East 9th st., New York.
Mrs. J. F. Swain, Union Lakes, Minn.
J. W. Seaver, Byron, N. Y.
Mrs. Sallie G. Seelye, 115 Olive, St. Louis.
Austen S. Simon, Woodstock, Vt.
E. W. Slosson, Albion, Franklin Co., N. Y.
Mrs. H. T. Stearns, Cassadaga, N. Y.
Miss Lettie Smart, Chelsea, Mass.
Henry E. Shupe, 375 East 9th st., New York.
Mrs. Fanny W. Sanborn, Scranton, Pa.
Mrs. L. M. Spencer, Milwaukee, Wis.
Abraham Smith, Burlington, Vt.
Dr. C. D. Sherman, Greenwood, Wakefield, Mass.
Mrs. Julia C. Smith, Hotel Cape, Appleton st., Mich.
W. Stewart, 11 Ionla st., Grand Rapids, Mich.
Prof. W. Seymour, 1833 South 13th st., Philadelphia.
Mrs. J. W. Still, Morris, N. Y.
H. W. Stratton, 3 Concord Square, Boston.
Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.
J. E. W. Toohy, 4 Princeton st., Charlestown, Mass.
Mrs. Adelle M. Strovens, Washington, N. H.

Thomas B. Taylor, Milford, Mass.
Mrs. K. J. S. Toombs, N. Coleville, Broome Co., N. Y.
William Thayer, Corfu, Genesee Co., N. Y.
C. M. A. Twitcomb, 120 Prospect st., Somerville, Mass.
Ada M. Twiss, M. D., Watkins, N. Y.
A. E. Tisdale, Merrick P. O. West Springfield, Mass.
Mrs. Emma Taylor Johnson's Creek, N. Y.
Elizabeth L. Watson, P. O. Box 240, Santa Clara, Cal.
James J. Wheeler, Cedar Lake, Herkimer Co., N. Y.
Dr. E. B. Wheelock, Sprague, Mo.
A. A. Wheelock, care Banner of Light, Boston, Mass.
Mrs. Elvira Wheelock, Janesville, Wis.
Mrs. Hattie E. Wilson, 15 Village st., Boston, Mass.
Mrs. and Mrs. M. L. Wheat, Colfax, Iowa.
Marcelus H. K. Wright, Middleville, Mich., Box 11.
H. H. Warner, Care of The Better Way, Sarah A. Wiley, Rockingham, Vt.
Samuel Wheeler, 1402 Ridge ave., Philadelphia, Pa.
Mrs. N. J. Willis, 8 De Wolfe st., Old Cambridge, Mass.
Mrs. Mary E. Withee, Marlboro', Mass., Box 582.
Mrs. R. Walcott, 817 North Fremont ave., Baltimore, Md.
R. Withersell, Chesterfield, Mass.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.
Dr. D. Winder, Wyoming, O.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susie Goodhue Wagner, Fort Seneca, O.
Mrs. Juliette Yeaw, Leominster, Mass.
James H. Young, Onset, Mass.
*Will also attend funerals.

BEYOND
A RECORD OF REAL LIFE
IN THE
BEAUTIFUL COUNTRY OVER
THE RIVER AND BEYOND.

This record was received through the mediumship of Mrs. Adela Squire and contains the story of the reception, first thoughts and experiences of a BAPTIST PREACHER, who did not think it possible to return from the spirit world and communicate; also, the story of others, in the Beyond, who had learned the truth of spirit return before passing away. This is a new and very interesting book of 141 pages, published by H. H. KENYON 701 East Third St., St. Paul, Minn. PAPER COVERS, 50 cents. For sale by THE WAY PUBLISHING CO.

"Echoes from an Angel's Lyre."
New and Beautiful Songs, with Music and Chorus, in Book Form, by the Well-known Composer, C. P. LONGLEY.
This book is nicely gotten up, printed on fine paper, sheet music size, neatly bound in boards, and is embellished by a finely executed title page, the symmetrical picture of which was depicted to Mr. Longley by his friend, the late Dr. S. B. Brittain, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows: Only a thin veil between us. There are homes over there. Mother's love purest and best. Open those weary gates of light. They'll welcome us home to-morrow. All are waiting over there. On the mountains of light. In heaven we'll know our own. Glad that we're living here to-day. We'll all meet again in the morning land. The angel kisseth me. We'll all be gathered home. The book is now on sale at this office, and besides being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable gift for friends. Price \$1.00, postage 12 cents.

THE WAY PUBLISHING CO.,
NO. 222 W. PEARL STREET, CINCINNATI, OHIO.

Independent Lecture Bureau.

Societies desiring First-class Lecturers and Test Mediums Supplied at short notice.

FRANK ALGERTON,
The Boy Medium.
DR. J. C. STREET,
Occultist.
JOHN WM. FLETCHER,
Test Medium & Lecturer.
MISS E. NICKERSON,
Trance and Music.
MRS. KATE R. STILES,
Trance and Test Medium.
MRS. M. W. LESLIE,
Test Medium.
Engaged only through the Bureau.

J. Wm. Fletcher,
6 Beacon Street, Boston,
Manager.

20 YEARS' EXPERIENCE.

MAGNETISED REMEDIES.
Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three-cent stamps. Permanent address.

DR. J. C. PHILLIPS,
330 Ninth Ave., Clinton, Iowa.

A New Book.
STARTLING FACTS

—IN—

Modern Spiritualism

BY DR. N. B. WOLFE.

Being a graphic account of all manifestations and materializations of spiritual phenomena that have occurred in Europe and America since the advent of Modern Spiritualism, March 31, 1843, to the present time.

Its author, an able exponent of Spiritualism, has presented a remarkable array of facts in the clearest light of an unbiased mind and sound judgment, making, in his pleasing style of diction, an historic work of great value and merit. The book comprises 600 pages and many appropriate illustrations.—Exchange.

Sent free by mail to any address.

Fine English Cloth, gold back & sides - \$2.25

For Sale by

The Way Publishing Company,
No. 222 West Pearl Street, Cincinnati, Ohio



PROF. J. B. CAMPBELL, M.D., V.D.

AMERICAN HEALTH COLLEGE.

—AND—

VITAPATHIC METAPHYSICAL INSTITUTE.

FULLY chartered and in successful operation for many years. Teaches the full Vitapathic System embracing the best of old and new, making a superior system of practice for the cure of all diseases of body and mind. Send stamp for free pamphlets, etc., to its President, Prof. J. B. Campbell, M.D., V.D., Fairmount, Cincinnati, Ohio. N. B.—Board and treatment for all diseases at its Sanitarium.

PHYSICAL PROOFS

OF ANOTHER LIFE.

Given in Letters to the Seybert Commission.

LETTER I, showing their report of the Pierre Keeler séance to be dishonest on its face.

LETTERS II, and III, containing overwhelming evidence of spirit return through physical manifestations and direct spirit writings. Price 25 cents.

For sale by

BRENTANO BROS.,
1015 Penn. Ave., Washington, D. C.

"Practical Occultism,"

A Course of Lectures through the Trance Mediumship of

J. J. MORSE,

WITH A PREFACE BY

WILLIAM EMMETTE COLEMAN.

TABLE OF CONTENTS

Prolegomena.

1. The trance as the doorway to the Occult. Its magnetic, natural and spiritual form of induction.

2. Mediumship: Its physical, mental and spiritual conditions.

3. Mediumship (continued): Its foundation, development, dangers and advantages.

4. Magic, sorcery and witchcraft.

5. The natural, spiritual and celestial planes of second sight.

6. The soul world: Its hell, heavens and evolution.

7. Life, Development and death in spirit land.

Appendix—Answers to Questions.

The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons. Cloth, 12 mo. pp. 158. Price \$1.00; postage 5 cts extra.

For sale by The Way Publishing Co., 222 W. Pearl street, Cincinnati, O.

THOUGHT FOOD FOR THINKERS

LEAFLETS

OF

TRUTH;

—OR—

LIGHT

FROM THE

SHADOW LAND.

A Book For The Times.

Buy It! Read It!

PRICE 75 Cents.

For Sale by

THE WAY PUBLISHING CO.,

NO. 222 W. PEARL STREET, CINCINNATI, OHIO.

Estab. Chicago, 1870. Removed Cincinnati, 1888

CATARRH

CAN

BE

CURED.

It is being cured every day by the use of "Dr. Sykes' Sure Cure." If you will write to us, and mention this paper, we will send a book, without charge, containing ample proofs that above claim is true.

DR. SYKES SURE CURE CO.,

330 Race Street Cincinnati, O.

1853—Uninterruptedly 34 Years.—1887

H. WATKIN,

Book and Job Printer

26 LONGWORTH ST.

Bet. Vine and Race, CINCINNATI.

If you need Cards, Circulars, Bill Heads, or Printing of any kind, give him a call.

ORDERS BY MAIL PROMPTLY FILLED.

Current Issue of THE BETTER WAY always on sale.

THE HERMETIST

Is an eight-page monthly, teaching the Astrological, and a knowledge of the occult, or hidden, forces of nature. "GET UNDERSTANDING" is its Alpha and Omega. Price, \$1.00 per annum in advance. Sample copies, 10 cents.

HERMETIC PUB. CO.,

629 Fulton St., Chicago.

DR. MARSH'S

SURE CURE

An Infallible Remedy for

Coughs, Asthma, Lung and

TROUBLES.

Formula given by Dr. William J. Marsh of the Spirit World. Price \$1.00 per bottle.

EXCELSIOR LINIMENT

Positive cure for Rheumatism, Neuralgia, Sciatica, etc. Formula given by Dr. J. B. Brown of the Spirit World. Price \$1.00 a bottle.

CHEROKEE SALVE

Unequaled for Burns, Cuts, Bruises, Blisters, etc.

The formula for this Salve has been given by an Indian Chief of the Spirit World; price, 25 cents per box. These Remedies have been used over ten years with complete success, and are offered to the public by

THE WAY PUBLISHING CO.,

222 West Pearl St., Cincinnati, Ohio.

—THE—

Weekly Discourse

Containing the Spiritual Sermons by the Guides.

MRS. CORA L. V. RICHMOND

No. 1 How is the Spiritual Force of a World Kept Alive?

No. 2 A Spirit of Criticism.

No. 3 A Spirit of Appreciation.

No. 4 The Coming Crisis: When, How, and What it will be?

Price 6 cents each. Single copies of numbers of Volumes I. and II. will also be supplied at 5 cents each. Also The Discourses, containing thirty-two studies recorded in the Bible; and "Seasons for an orthodox church member." Of the same series, are: "Footsteps of Angels," "The Shore," "We Shall Meet Beyond the River," "Home of the Soul."

Price \$1.00. Postage Paid.

For sale by

The Way Publishing Company

DESIRABLE BOOKS

At One-third of Cost.

During many years on the eastern seaboard, I have collected nearly one hundred valuable books. They are all written in prose and poetry. Also historical and scientific works; some of a popular nature, and others of a more serious character. The books range in price from ten cents to dollars each. By standing on the shelves they are somewhat soiled, but not torn, and for use as good as new. Many as nice and clean as when they came from the press. Among the authors are: J. Davis, Emma Hardinge, Mrs. E. B. Brown, Warren Fiske, M. P. Foster, Thos. R. Hazard, Thomas Paine, D. D. Nett, Mrs. Richmond and others; also Fowler & Wells' publications, and also of our own. On receipt of \$1 I will select and by express, at

MENTAL SCIENCE AND ASTROLOGY

If we could accurately read the stars we would see that the different lines of thought that become a part of our lives from hour to hour as we progress are the result of sensation produced by the many planetary combinations that are continually occurring. These planetary changes give rise to all mental conditions which induce the expression of the various acts by which human life is demonstrated. As the birth-right or life-impulse of each individual varies, so is planetary effects marked in proportion as the organism is sensitive or complete. Development in the inferior orders of life is relatively as the form development is more or less complex, the lowest forms of life being more subject to the planetary forces controlling form, than those identified with sensation. Each grade of life admits of the different classifications of species, variety, and individuals, each evolving in accordance with its germ nature, the whole grade of class collectively being subject to the atmospheric controlling that special variety or class. In animal life there is a higher and lower expression of the same variety, and with the human race the same condition occurs, this classification being based upon the germ impulse and not bearing especially upon a direct kinship. Many times the germ projected from comparatively low conditions of possessing elements that respond to the more subtle planetary forces, and consequently are adapted to higher development. Each form of life has the animal and spiritual soul elements that govern its department of the universe, to reach up to, and draw from, and thus they operate in attainment with the law of universal harmony. The superior conscious element of man is identified almost separately from his animal expression, allowing him individually and collectively to sense both the celestial and mundane effects of the planets. Through conscious and unconscious sensing of the celestial planetary forces which rule the mundane, he is gradually rising superior to these forces that rule the physical of life, and finally by natural or acquired growth will control and operate them. The spiritual nature of man is continually operated upon by the celestial principle of the stars, and from the effects of this force has man been ever predisposed to seek the divine of his nature, and this fact has given rise to the many religions which are the interpretations of thought conditions arising from the interior illumination of people especially subject to celestial planetary force. At times and seasons divinely inspired people have arisen to conscious realization of the God-element within them, and the wisdom obtained at such times has been set forth as religious instruction to assist their kind towards Divine conception, hence the many religions identified with the world's history. Every atom attracts others of its own kind. Individuals affected by the same relative positions of the planets are attracted to each other. The same is true of sects, tribes, and nations. This law is working universally. If we should study the nativity of each person attending a scientific course of lectures we would find that they had responded to never failing astrological laws, and were each one subject to the prevailing planetary aspects or positions at that time. Railroad disasters involving loss of life, and all phenomena of similar nature, are the effects of planetary impulse, and all atomic nature responds, whether human or otherwise, except such human beings as have attained to spiritual consciousness sufficient to overcome the mundane laws governing destiny or fate. Certain positions of the planets produce powerful electro-magnetized conditions of the bodies of some people at times, and when those peculiar conditions occur the faculties are increased by the excess of the subtle forces by which they are encompassed, and a marked tendency towards subjective or refined lines of thought occurs. The consciousness is increased and faculties are extended. The creative power is more fully realized and conditions of emotional ecstasy and exaltation ensue. Everything is one sense exaggerated, especially so if a strong mental balance is not in accord. The God-power is more fully realized, and disease and physical death can be arrested by the intense operation of will or desire. The experience of each soul while in this exalted state differs, owing to the varied and different paths through which they have evolved to their present state of consciousness, and the different understandings to which they attained. Christ, faith, Mind, and Will, as diversified causes, are the result of imperfect human conception in the attempt to solve the problem of first cause. Many people become conscious in the same strata of force, but they sense each according to his personal development. The Spiritual Halo identified with man is ever enshrouded by the reflex of animal nature, and ever will be to some extent as long as we are mortals; but the differences in opinions are in most cases superficial, a mere cavil of words, as there are strong underlying, truthful motives which the personal Ego of man ever attempts to circumscribe. Close examination of astrological law would prove to many of those people that they had for a time been by a wave of planetary force, and when the wave recedes they would find themselves at the point which represents their normal growth. The world's history contains but few accounts of continued life expression of individuals who had attained to At-one-ment with the Father, and the lives of Buddha, Christ, Paul and a few others divinely inspired, have helped to enlighten the insatiable nature of millions of people. In those cases the germ was in rapport with the divine Planetary laws of being but in most cases the current of life had merely for a time touched the borderland of immortality, to sink again to levels subject to the ever-varying changes of Mundane Planetary law, but changed, for he who once senses the glory of the Divine Master will ever sing His praise. A superior state once sensed becomes a condition to be sought, and the individual begins to enter the realm of rational inquiry that he may round out to a life in continual accord with it. The process of rational inquiry involves the activity of those faculties which relate to the Divine part of our nature, those which whereby we are enabled to sense and understand the essence of things, and use those essences to control all inferior conditions. This power of

man constitutes his free moral agency, and is in harmony with the higher teachings of Astrology. Celestial Astrology indicates the subjective life force, Mundane Astrology the objective or eternal life effects. All students who become possessed of superior conditions of wisdom must have knowledge of the mighty forces that sustain us as individuals, in harmony with the planetary system of worlds operating in correlation with us. As our world-to-day is subject to a new cycle of planetary force, so are individuals becoming conscious in the mighty powers, and true civilization advancing. Mlad to-day is practically eternalizing the fiction of the past, and in our very midst individuals are grasping realms of force, that conditions of more enlightened humanity may receive the benefit. Already is the fact realized that mind is the ruling power, and many who have felt the thrill of conscious life are seeking the wisdom of the Spheres, that they may place themselves in responsive sympathy to receive the influx of their Heavenly gifts. Ere many years will the human race worship at the shrine of Jupiter and uplift their souls toward the Divine Creator who has set the stars in the firmament "for signs and for seasons." Eagerly will they watch the grand conjunctions of the benevolent planets, that they may receive their full effects. Again will they watch for the Star which is to guide them to the sacred spot that claims the human germ whose birthright is the true expression of the Divine in man, that being whose body represents the grand harmony of many Planetary Worlds of force, whose mind expresses true consciousness of the Divine Creative power.—Dr. C. D. Sherman in Jan. No. of "Greeley."

Written for The Better Way.

WHAT IS GOD? AND WHAT IS MAN?

As far back in the endless past as we have any historical record of humanity, there seems to have existed in the minds of men some idea of an over-ruling power or intelligence they called God; and that idea is still prevalent over the earth, and there is still in the human mind a natural disposition to reach after and learn something of the Infinite Being. It is a subject that many have desired to understand, in some degree; and in its treatment here we shall depend chiefly on revelations of good and wise spirits.

In answer to the great question of men and angels, "Who is God?" or "What is God?" many things have been affirmed. It is said that God is the over-ruled or over-ruling power and intelligence—the moving power of the great whole, permeating all forms of existence and expressing all life. God is spirit, soul, life, love, justice, wisdom, truth, light. He is the supreme good, who rules by perfect law and order all things, time and space. God is all things, material and spiritual, over all and in all. All these things are affirmed of God, and all may be true; yet, in forming our conceptions of his character and attributes, we are of necessity subject to the limitations of all finite minds. If people say we have no God, our God of nature is infinitely superior to any personal, localized God residing in a settled place, seated on a throne, and surrounded by shouting elders and singing saints.

There is an individual God, but infinite. We speak of the infinite universe without understanding the term, for we do not comprehend many finite terms. We are not to suppose that this individuality is personified in a visible form, rather than an existence in a universality of infinite power. We cannot conceive the idea of a being whose person fills all space. We do not conceive of God as having a personality like man, except as we see this attribute in humanity; yet there is some near relation existing between God and man, for we are taught that God is our father and mother and we are part and parcel of Him. And now, if man or humanity is so intimately connected with God—if man is a part and portion of the Infinite God, as we believe, and if we can ascertain who and what man or humanity is in its gradations, unfoldments or attributes, then we shall know who and what God is, in part, or to the extent of our knowledge of humanity.

We believe that man is ever a dual being, but in connection with physical life a triune being. We have the physical form acted upon by the dual force of magnetism and electricity, which make up the soul and spirit, the positive and negative principles of life and being. Man is a spirit, and not only a spirit, but also a soul, a life principle of intelligence and activity, which actuates the spirit, and which in turn operates upon the material body. We have two bodies; one dies, the other never dies. We learn that being deprived of the physical body the soul is not necessarily extinguished, has not lost its consciousness, memory, activity and vital energy; all these may remain with the spirit, and, under proper condition, be expressed in even greater ways and with greater power than they were through the limited physical form. By self-study we may gain a more comprehensive realization of our relations to God—this being known through the spirit as motion, force or law, and through the soul as intelligence, happiness and love.

We are taught that the soul is a part of infinitude, the life-principle springing from the great fountain source of all life, power intelligence or being—the motive power which sets in operation all that it comes in contact with throughout the human structure; and that the spirit is the structure operated upon by the soul. This spiritual being has its parts and functions, every one of which is permeated and inflamed by the great electrical life-principle, or individualized force.

There exists the closest relation between matter and spirit, so that matter and spirit are one; but the unity of spirit and matter in the higher realms is an infinitely purer relation than that in which we exist. Philosophy and phenomena go hand in hand, and through them we find that God and man are one; yet the human mind cannot comprehend all the infinite mind which produce law and order.

We are taught that all souls have an existence prior to their birth upon this planet; that originally, so far as we can understand the law, souls are cast off by the great primal source or soul of all being; that they become entities—which, however, must be quickened by contact with external life; that to an extent, these entities are made conscious, and even individualized, yet not vitally active; that they live in a sort of quiescent condition, perhaps for ages, before they have the opportunity of expressing themselves and unfolding individual powers through an embodiment upon this or some other planet. As these life-terms are evolved, and take upon themselves external manifestations, they grow in power, they put forth energy, and finally develop as human beings. Mankind did not begin its existence here on this planet in the same form that it presents to-day, but through endless ages of time and various gradations of unfoldment, human life has advanced upward to its present stage of being.

We are not to conclude from our finite and limited knowledge of human life, that an individual springs into existence here, gaining its first consciousness and power with its first contact with matter on earth. We believe that in the primary condition all souls occupied the same plane or altitude of being and development, because they were sent forth into being from one grand source of intelligence and life, and they must all partake of the characteristics and capabilities of the parent sun. Some spirits may have started earlier upon the road of progress, and came in advance of those who are behind, consequently they should display grander possibilities of mental activity and accomplishment than those that bring up the rear. And yet we believe that all souls started from one common source; that each one is endowed with like powers and possibilities; and however long may be the race and march of progress for each one, however much one may be outstripped by the other, eventually all shall find their common brotherhood again, and all shall develop their own possibilities of power, of active growth and achievement; that each one shall ultimately shine in the heavens a brilliant soul, strong and conscious in might and energetic intelligence; and that the destiny of the human race is one of power and beauty, which shall be the common heritage of all. We believe while all be equally active and powerful, each will display its power and conscious might in ways that differ from the others, and the whole make up a complete, individualized, intelligent entity, which we may compare to God or infinitude itself.

The man truly spiritual by nature, realizes his littleness, comprehending that within himself there is much to be developed, reaches out to something higher, recognizes divine existence, desires to grow into sympathy with the higher laws of being, and with the higher powers—celestial, human, or whatever you may call them—exhibiting intelligence, wisdom, and love, which he intuitively feels have an abiding place somewhere. Such a spirit attracts to itself influences of a high order, that which is pure and refined, and helps him or her upward and onward to a grander, more glorious height of being.

The life that began to unfold on the mundane plane will continue to unfold and develop its God-like qualities throughout an unending future. Every human being throughout the vast expanse of the unfolded universe is a finite expression of the great whole, a part and portion of the Infinite in its state of God-hood. The powers that inhere within us will cause us to ever be and act, and wander as we may the paths that we shall tread all lead upward and onward, and the purpose of life will be attained in the case of every individual, and through the varied experiences that come to us, a perfect harmony will be wrought and each shall, through his or her own efforts, be placed in sweet accord with the Infinite Whole—a pleasing note in the grand symphony of Infinite being—whose place none other can fill—whose unfoldment none other than ourselves can accomplish.

God is not a person in the common acceptance of the term; we do not look upon him as a gigantic man, endowed with parts and form and passions, as is the man on earth, or even the man in the spirit world. But, nevertheless, to our mind, God must be something more than a mere abstract principle. The Infinite Being of all life and love must be the sum total of all intelligence. Here we cannot conceive of intelligence unless it be manifested through form and parts, and so we reason from our idea and understanding of an intelligent entity, and conceive of God as one who corresponds somewhat to the likeness of humanity.

To our minds humanity partakes of the God-hood, is itself a part and parcel of the Great Infinite, and displays through its more spiritual characteristics that portion which it has inherited or drawn from the great infinite soul.

While it is not possible for us to worship God as a gigantic human being, yet we may send forth to the Infinite our aspirations, our thanksgiving and praise, as an infinite intelligence, as a soul of wisdom and truth, indeed as an entity, since he must comprise and confine within himself all that is, all that has been, and all that ever will be. Therefore may he indeed be conceived of as an entity, a superior being, one that must embrace all things, and cannot possibly allow one human child, however lowly and degraded that specimen of humanity may be, to pass out of his domain, lose its way outside his embrace.

We believe that all human beings, all children of the great Infinite contain within themselves a likeness unto him who is all great and powerful; and through the ages that are to come, each one shall unfold in purity and goodness, and develop in beauty and holiness to such a degree as to show this likeness to the Infinite, as to put forth of power and achievement, and to unfold attributes of purity which will indeed prove to himself, to herself and to the world at large that he or she is a child of the Most High.

We do not understand that any eye has ever gazed upon Deity in a personal image, yet we may see God in manifestation—in the beautiful birds, flowers, the beautiful humanity, feel him in the atmosphere and sunshine that play around us, behold his smile in every star-beam, and we may know that God is manifested everywhere, as supreme intelligence, infinite love, divine power, that which make a trinity and which forms the most perfect wisdom of the universe. As human beings we are offsprings of a Supreme Power and Intelligence which consequently sustains us to and to all finite beings the intimate relation of universal parent—our father and mother in one—whose will, wisdom and goodness are expressed in the constitution and laws of the universe and of our being, physical, moral and spiritual; which laws tend to affect eventually the highest welfare and happiness of all. Hence this supreme power, however named or imperfectly comprehended, being the source of all life, beauty and beneficence, is worthy of our highest reverence, aspiration, trust and love.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10:30 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount. Free to all.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowditch street, between 3rd and 4th streets, Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixty page, L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers, Sundays at 10:30 a. m. and 7:30 p. m. Richard Holmes, President; Albert F. King, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10:30 a. m. on Sundays. Free admission. Wednesday evening social at 7:30.

SPIRITUALISTIC PHOENIX ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2:30 and 7:30 p. m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum, No. 1—Sessions every Sunday at 11 a. m. in (large) Palace Memorial Hall, Applin street, Boston. All states free. Public invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1021 WASHINGTON STREET—The First Spiritualistic Ladies' Aid Society meets every Friday. Private session, for members only, first Friday in each month. Public meetings every Friday evening at 7:30 p. m. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10:30 a. m. and 7:30 p. m. Eben Cobb, Conductor.

Berkley Hall, Berkeley street.—The First Independent Circle holds sessions every Friday at 2 p. m., followed by sewing circle. Supper served at 8 p. m. followed by entertainment. F. V. Fuller, Sec. The Independent Circle meets every Wednesday at 2 p. m. Supper, followed by sewing-circle. Supper served at 8 p. m. followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

RAOGL HALL, 616 Washington street, corner of Essex—Sundays at 2:30 and 7:30 p. m.; also Wednesdays at 8 p. m. Able speakers and good mediums. Excellent music. Dr. E. H. Matthews, Chairman.

America Hall, 724 Washington street.—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:30 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett.

Chelsea—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening at 7:30 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:30 and 7:30 p. m. All mediums invited. G. F. Sligh, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Sec.

Cambridgeport—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritual Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

All persons are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take as active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, President.

J. F. JEANREY, Secretary, 232 W. 46th street, N. Y.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets—People's Spiritualist Society. Services every Sunday at 2:30 and 7:30 p. m. Mediums and speakers always present. F. W. Jones, Conductor.

Arcadium Hall, 57 West 25th street, N. E. corner, 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 p. m. Reliable clairvoyant mediums always present in spirit phenomena gifts. Prof. G. G. Van Horn, Conductor.

Adelphi Hall, corner 52d street and 7th Avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7:30 p. m. Admission free.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorro, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their hall, Thompson Street. Free admission. President. T. J. AMBROSIA, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—M. S. Sunday at 10:45 a. m. in G. A. R. Hall, 170 Superior Street. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.

E. W. Gaylord, Conductor.

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m.

Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordily invited.

Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probek's Hall Franklin Avenue. Admission free.

Toronto, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. J. nson, 2188 Locust street; Secretary, W. M. Smith, 949 Dorris street.

Chicago, Ill.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m., at Kimball Hall 247 State street, corner of Jackson. Rev. Moses Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services each Sunday in January. Seats free. All are invited. S. M. Bidelson, Sec.

Avenue Hall, 159 22d street. Children's Lyceum Sunday at 1:15 p. m. Spiritualists and Mediums Meeting, 3 p. m. Mediums' Receptions, first and third Tuesday evenings. Socials, second and fourth Tuesdays in each month.

The Young People's Progressive Society of Chicago, hold services Sunday morning and evening at 10:30 a. m. and 7:30 p. m. at 22d street, at 10:30 a. m. and 7:30 p. m. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 p. m. All are made welcome to visit Chicago. G. L. B. JENNER, Pres.

Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10:30 a. m. and 8 p. m. Admission free. Ladies' Aid at 10:30 a. m. and 8 p. m. Supper served at 6 p. m. J. D. Chism, Jr., Secretary.

Brooklyn, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 37 Centre street, Meigs every Wednesday at 2 p. m. Sundays, lecture at 7 p. m.

Mrs. H. M. Fletcher, Pres.

Brooklyn Spiritual Instructive Lyceum at 115 p. m. every Sunday. T. H. Loring, Conductor.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational and trance speaker; commencing promptly at 7:30. Seats free.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m. J. D. D. Hight, Jr., President; J. Seaman, Treasurer; J. W. Poyner, Secretary; Geo. A. Fuller, M. D., Regular Speaker.

BANNER OF LIGHT: IN THE SPIRIT WORLD: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres.

BY MEMBERS OF THE SPIRIT-BAND OF MISS M. T. SHELHAMER.

Medium of the Banner of Light Public Free Office.

When one becomes fully convinced that friends who have passed from existence on earth still live, the questions naturally arise, How do they live, and what are their occupations? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends mainly upon the faith of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experiences of which they write.

In one volume of 428 pages, neatly and substantially bound in cloth. Price, \$1.00, postage 10 cents; full gilt, \$1.50, postage free.

An edition of Life and Labor in the Spirit World has been issued, which is embellished with eight illustrations representing scenes of spirit-life.

The price of the illustrated volume, which in all other respects is the same as the edition above advertised, is \$1.50, postage 10 cents.

These editions are sold at publishers prices

THE WAY PUBLISHING CO., Cincinnati.

The Weekly Discourse, A Pamphlet (especially arranged for binding) Containing one of the Discourses given through the organism of MRS. CORA L. V. RICHMOND, The preceding Sunday. (Published each week. Price, \$2.50 per year Address, WILLIAM RICHMOND, 64 Union Park Place, Chicago, Ill.)

MODERN ETHICS. Why Paganism was the Progenitor of Christianity. That is one of the plainest facts of history.

SPIRITUALISM The Best Product of Christianity and of modern thought and investigation. Objections to its Philosophy comprehensively answered. By G. H. BOWLES. Sixteen pages octavo. Price five cents; twenty-five copies for one dollar. Address all orders to

THE BETTER WAY.

Good Books FOR SALE AT THE OFFICE —OF— The Better Way.

FARADAY PAMPHLETS.

No. 1—The Relation of the Spiritual to the Material Universe; The Law of Control, New edition, enlarged and revised, by M. Faraday. Price 15 cents.

No. 2—The Origin of Life, or Where Man Comes From: The Evolution of the Spirit from Matter through Organic Processes. How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage, 1 cent.

No. 3—The Development of the Spirit After Transition: The Origin of Religions, by M. Faraday. Price 15 cents; postage, 2 cents.

No. 4—The Process of Mental Action; or How We Think, by M. Faraday. Price 15 cents; postage, 2 cents.

No. 5—Jesus Christ a Fiction. Founded upon the Life of Apollonius of Tyana. How the pagan priests of Rome originated Christianity. Starting confessions of its founders. Transcribed by M. Faraday. 238 pages. Price, boards, 75 cents; postage, 5 cents.

Rome, Not Bethlehem, the Birth-Place of Jesus. Extract from No. 5. Price, 10 cents.

No. 6—Who Wrote the New Testament. Extract from No. 5. 10 cents.

No. 6—Obsession or How evil Spirits Influence Mortals; by M. Faraday. pp. 23. Price, 10 cents; postage, 1 cent.

No. 7—Progression, or How a Spirit Advances in Spirit Life: The Evolution of Man, by M. Faraday. pp. 35. Price, 15 cents.



BOWLES PAMPHLETS.

No. 1—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican, in Spirit Life, including Later Papers. Carrie E. S. Twing, Medium. pp. 91. Price 25 cents; postage, 2 cents.

Later Papers from Samuel Bowles, Carrie E. S. Twing, Medium. pp. 27. Price 10 cents.

No. 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres. Carrie E. S. Twing, Medium. pp. 142. Price 50 cents.

No. 3—Interview with Spirits, by Samuel Bowles, Carrie E. S. Twing, Medium. pp. 207. Paper, 50 cents; cloth, 75 cents; postage, 5 cents.

Ed. S. Wheeler in Spirit Life—Materialization; The True and False; Reincarnation, and its Deceiving Spirit-Advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed. S. Wheeler since his Entrance upon Spirit Life. pp. 52. Price 15 cents; postage, 2 cents.

Elsie Ansie, a Victim of Social Wrong, by Caroline Lee Hentz. Sarah L. McCracken, scribe. pp. 108. Price, 25 cents; postage, 1 cent.

The History of Jesus and the Mythical Genesis and Typology of Equinoctial Christianity, by Gerald Massey. This book is written to show the identity of Christianity with the astrological myths of Egypt. The evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead."

Gerald Massey proves irresistibly that Christianity is a borrowed cult from the ancient Egyptian religion. pp. 259. Price 50 cents; cloth, 75 cents; postage, 5 cents.

A REMARKABLE BOOK Unexpectedly written by exalted spirits who requested C. G. Helleberg, on Mount Auburn, to have it published. The mediums used all residing in Cincinnati at the time. Price, \$1.50. Can be had of THE BETTER WAY, or every Sunday at the Hall, No. 115 West Sixth street, and other times at HART'S STORE, No. 40 East Third Street, Cincinnati, O.

THE STAR OF PROGRESS.

Liberal, Progressive and Spiritualistic. E. H. Adams, managing editor; assisted by an able corps of correspondents. Published semi-monthly—on the first and fifteenth of each month. Terms: One year, \$1.00; six months, 50 cents; three months, 25 cents.

Youth's Lyceum.

A four-page, illustrated paper for the children and youth. Published weekly. Single copy one cent, post paid, 60 cents; five copies one year, post paid, one dollar, 55 cents; ten copies one year, post paid, one dollar, 50 cents. For either of the above address E. H. ADAMS, Liberal, Mo.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. Fifty cents a year; specimen copies free.

Address A. LONGLEY, Editor, 213 North Eighth street, St. Louis, Mo.

THE CARRIER DOVE.

An Illustrated Weekly Journal, devoted to Spiritualism and Reform.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual Workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, Publishers.

Mrs. J. SCHLESINGER.

TERMS—\$2.50 per year. Single Copies, 10c.

Address, THE CARRIER DOVE, 32 Ellis Street, San Francisco Cal

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 43, Flood Building, San Francisco, Cal.

A Journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

J. J. OWEN, Editor and Manager

Mrs. MATTIE P. OWEN, Assistant

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. (List of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

NEW THOUGHT.

A VIGOROUS, Eight Page Weekly Journal devoted to SPIRITUALISM and General Religious and Political Reform.

Published every Saturday by MOSES HULL & CO., 675 W. Lake street, Chicago, Ill.

The Organ of the Mississippi Valley Association of Spiritualists.

NEW THOUGHT is a quarto filled with interesting matter, written expressly for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

TERMS OF SUBSCRIPTION: One year, \$1.50; six months, 75 cents; three months, 40 cents; single number, 5 cents.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

The Boston Investigator.

The oldest reform journal in publication.

Price, \$2.00 a year.

\$1.50 for six numbers, 8 cents per single number.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the spiritual world. Address J. J. Mendenhall, Investigator's Office, Faine Memorial, Boston, Mass.

STARTLING DISCLOSURES

Will shortly be made on the strength of sworn affidavits that will interest every Spiritualist in the world by THE BANNER OF LIFE, published at Grand Rapids, Mich. This paper is now far advanced in its second volume, and is the cheapest spiritualist paper in the world. Only one cent a copy. Fifty copies supplied free of charge. A grand medium and is becoming famous for the wonderful cures he is performing magnetically, and now proposes to handle a certain element without guile. On Tuesday, Feb. 5, a gentleman entered his office, and after a 10 minutes' magnetic treatment was able to see with his left eye, which had been totally blind for two years. This is only one instance. A list of supplies, or still better, send 25 cents, a lock of your hair, the names of ten Spiritualists and five persons sick with chronic disease, and receive THE BANNER OF LIFE, six months free, and a clairvoyant reading of your past, present and future free. Also send two 2 cent stamps and obtain diagnosis of your case, if you are sick.

Partial table of contents of March 1: "In Sackcloth and Ashes," (illustrated) "The Editor's Dream," (illustrated) "There are Only a Few of Us Left," (illustrated) "A sensational sermon by a Unitarian minister who nearly frightened his congregation to death. Spirit Echoes, (illustrated) containing spirit messages. Full account of proceedings of the Michigan State Convention of Spiritualists, held in Grand Rapids, Mich., February 22, 23 and 24 "Latest by Telephone." Able contributions etc. Mention paper. Send name and address at once. THE BANNER OF LIFE, Grand Rapids, Mich.

Written for The Better Way.

SPIRITUALISM vs. BIBLE LORE.

ALLIE LINDSAY LYNCH.

There is a brief editorial in THE BETTER WAY of March 2nd that coincides so with my own ideas that I take up my pencil to "elucidate and amplify."

Our editor asks, "Why will some people insist upon comparing Spiritualism with the Bible, when really the Bible stories only obtain a semblance of truth through the manifestations of Spiritualism?" Yes, when we know that the Bible has held man in ignorance for ages, has painted God as a cruel tyrant, has burned and tortured thousands who were in advance of its teachings, and has caused countless millions to mourn over the supposed eternal damnation of their kindred and friends. Why should Spiritualists try to hold it up as a valuable guide to spirituality and happiness? Does the Bible ever satisfy the Christian? No! There are so many passages they know not how to explain; so many points they cannot help seeing are contradictory; so much that leaves the most sincere and devout with doubts as to their state. Yes, so great are the mysteries of godliness it contains that even my sainted old mother, in my palest orthodox days, has sighingly said to me, "I don't know if I am really good enough to gain heaven." God bless her! she is an angel in the mortal, but so fearfully deluded by her Bible that she thinks her son and daughter bewitched by the evil one. As for me, I know that for a number of years during my Baptist apprenticeship I could serve and love the Lord better by reading the Bible less. Yet I tried hard to believe it a beautiful book. I persuaded my unbelieving husband to read it aloud Sunday night, but he had a way of innocently (?) asking me how I explained passages, until I frankly admitted them too much for my feeble intellect; still, I had nothing better, and clung to my faith. Four years ago I was handed a few copies of the Banner of Light, and this is the third anniversary of my birth into light.

My brother was born of the flesh five years before myself, but we are fortunate enough to be twin Spiritualists. We met a fine test medium—Mrs. E. E. Phillips, of Newton, Kansas—and had the scales all removed from our eyes at one sitting. My! but the day was a bright one for us, altho' it was night by the dial! I wish some of the Bible-loving Spiritualists could peep into our Bibles and note the marginal comments. They would not want to hold them up for moral instructors. Yes, why seek to base Spiritualism on such decaying timber when the world of today is alive with grand truths of spirit manifestations and pure teachings?

How often we hear Christians say, "The less I read my Bible the better am I satisfied with my religion." One woman said this who also said, "I don't know anything of Spiritualism and I do not want to hear anything about it," and then she remarked of a Mrs. Dr. K., who had been recently passed to spirit life from my old Kansas home, "She was the best Christian I ever knew, but I heard her say she'd rather read a novel any time than her Bible!"

I do not need the Bible; the Spiritualist papers are filled with so much that is better worded, more intelligent and free from the pollutions and impurities that cling so tenaciously to many of its pages, however bordered in gilt, that I gladly hand it over to those who love such literature. But let us pity those whose taste permit the rolling of such morsels under their tongues and charitably believe it owing to the conditions of their eyes. I do not wish to denounce the Bible. The Spiritualism that it contains, when so understood, is well enough, but it is the nineteenth century Spiritualism that makes those accounts of spirit manifestation of any real value not the Bible that makes Modern Spiritualism true. Jesus' teachings are all very good—where we are justified in believing them his teachings—and I have the highest regard for the great teacher, but Spiritualists who aspire for spiritual truths are daily receiving just as elevating teachings without the shadow of a doubt clinging to their source. My dear father, who in earth life believed the Bible our only guide, now says this book is full of passages that long since should have been relegated to the past along with other barbaric teachings. Perhaps if Bible lovers would read Bronson C. Keeler's "Short History of the Bible" and learn so nothing of those who instituted its "divinity," they would be wiser and more ready to receive the light that is spreading so rapidly. God speed the day when fear is killed as dead as we know the devil to be.

When man shall use his reason gift;
When intuition shall take lead,
And tyranny be set aside,
While deat shall take the place of creed,
When those who read shall understand;
(This comes when fear is set aside);
When actual knowledge is the power—
When in each soul truth shall abide,
Memphis, Tenn., March 12, 1889.

Spiritual Science Healing.

Dr. A. J. Swarts, President Mental Science University and Editor for years of *Mental Science Magazine*, at Chicago, will prove the Science by curing the afflicted at his office and parlors, 240 West Seventh Street, Cincinnati, O. Those in trouble or affliction of any kind should see him soon, from 9 a. m. to 4 p. m., except Sundays. He has cured hundreds of chronic cases, given up by physicians, with an average of seven treatments in the Science. The afflicted are invited to try three treatments and then judge for themselves. Call and see his assistants, and learn his propositions.

At Mrs. Victor Burnham's parlors, 140 West Sixth Street, Dr. Swarts opens a class this week of 12 lessons for only \$10 each. His fees at Chicago are \$50. This class has many lady students, and it promises to be larger than either of his two classes taught here. All who desire to learn particulars are invited to see Mrs. Burnham or Mrs. B. K. Williams in the same building, No. 138, at once, for the easy terms and the further offers. Cures will be made in the *class* also free of extra charge. Mrs. Williams will call upon those who are interested in the Science, provided they will inform her of their address.

BY COMMITTEE.

AN OPEN LETTER.

To the Editor of The Better Way.

I watch your editorial course very carefully, because I feel a great interest in THE BETTER WAY, as an exponent of a cause intimately connected with human progress. And now I am neither going to praise nor blame you, but I will say that the paper under your management is clean, conservative and free from scurrility, and I am not ashamed to hand it to anyone who is not in sympathy with us. But there are two things in regard to which I do not understand your position. The first is, you want nothing but Spiritualism in your paper; the second is, Jesuitism. In regard to the first proposition, I think that Spiritualism is in a sense like the religious sects, while it has its own distinguishing principle from which it takes its name, yet it holds many things in common with all ethical theorists, which did not originate with itself and to which it has no exclusive title, just as the sects hold many doctrines in common, while the past dogma of each forms the line of distinction. Indeed Christians themselves have to acknowledge that all the moral precepts of Christianity were in the world before Christ. Jesus said, "A new commandment I give unto you, that ye love one another." Love was not embodied in the old law of ten commandments, therefore Jesus called it new, and it may be called the eleventh commandment, and the sum and substance of Christianity. But some call it the sum and substance of Spiritualism. Yet there are those calling themselves Spiritualists who sneer at and ridicule Christianity, and phenomena which does not square with their ideas they attribute to Christian spirits, as if Christians were not only a very bad set on earth, but returned from their spirit home to do more mischief.

Now this may be all right, but if it is, then I am all wrong. I was brought up a Christian and received all my moral and religious training from the Christian code. It is true that at the age of discretion, I modified my beliefs as all thinking men do, but still retained the spiritual graces, love, truth, justice, temperance and reciprocity, to which Spiritualism has added nothing. I accept Spiritualism as one step gained in human progress because it demonstrates in mortality to an absolute certainty, whereas we had to take it on faith before, and I am that much the happier because the communion of saints—loved ones—is a reality. But I think none the less of the spiritual elements I received at the Christian church, the Christian home and fireside.

Now the question I ask you is, where do you draw the line when you want nothing but Spiritualism in your paper? And is this trade against Christianity to be continued and encouraged? I have tried to make my position plain to the readers of THE BETTER WAY before your time, and I say now that I take truth wherever I find it, and give credit wherever it is due, regardless of isms, and talk as anyone may, truth belongs exclusively to no time or party, but the religious and spiritual element in man's nature has been searching for God and right since the beginning, and has just got this far, and he has carried with him a little from the far East, from Krishna, from Buddha, Zoroaster, Confucius and Jesus. And now comes the crowning act in the great drama when the spirits return to confirm the truth and refute the errors of the past, and unite the human family in the bonds of universal harmony; and I have a pity for the man who can despise a religion which inculcates the elements of spiritual life as Christianity does. Men who are willingly ignorant of the history of the church and take it as a whole, may despise it, but let such men, if they embrace Spiritualism, look at the attempts already made to load it down with many things which are anything but spiritual.

As regards Jesuitism I do not understand your position. Catholicism is the corruption of Christianity, and Jesuitism is the most radical branch of that church, and the enemy of human freedom, and bound to keep up their church regardless of the rights of man. Since writing the above, I called on my medium, who became entranced and was taken to a building of granite which was very beautiful outside, and was led in through a granite arch way into a place filled with ugly things, and so suffocating as to be past endurance. The controlling spirit said that represented the secret orders of the Catholic church. The first step out of the dark ages was the protest of Martin Luther against the sale of indulgences in the sixteenth century. Since that time the star of freedom has been rising and has received its greatest impetus from Spiritualism. Now how do you propose to treat this enemy of human rights who claims a divine right to rule the world and dictate the faith of every man, woman and child in it? In my private intercourse with Catholics, I endeavor to draw them away from dependence on priests and forms of religion, and encourage them to cultivate their own spirit and live a true life. But is the public aggressor who tries every method to undermine our free institutions to meet with no protest from the spiritual press?

Fraternally, R. NEELY.
Chicago, April, 1889.
[We propose to win them over to us by proving that Spiritualism is what it professes to be—a religion of love, and this cannot be done by antagonism. The present is not responsible for the past; every religion in the world has its mission to perform and will be kept active by the spirit world until that mission is completed. In the mean time it is our mission to sow the seed of a higher condition, so that those who outgrow their religious ideas may find Spiritualism inviting and not have to dread it on account of its lack of charity, as many exhibit in one breath and in the

next talk about the charity they possess. We need nothing else but pure Spiritualism to attain this, and those mediums who only see the dark side of things are yet living in the effects and not in the causes of things. The causes for the future look bright—politically, socially and spiritually. The secular press is missioned to combat encroachments on human rights of all kinds and Spiritualists need not worry themselves about this. The spirit world has even more power over the world at large than it has over Spiritualists, because it is more negative and not so individualized or self-willed. All we have to do is to attend to our own business and make Spiritualism as inviting as we can for the benefit of those who are naturally seeking something higher and better; and as Spiritualism is dependent on the individual for this condition, we must first make ourselves higher and better by the practice of purity and good feeling towards all mankind.—ED.]

CHRISTIANITY VS. SPIRITUALISM.

Any special ecclesiastical movement in a community always excites more or less comment.

Thinkers will take sides and discuss the position of each party to any proposition of sufficient interest to be brought prominently before the public by the clergy.

It is so in regard to the late exposure of Spiritualism at the Odeon.

Evidently the clergy feel that the church has an antagonist of no mean caliber in Spiritualism; yet to the average mind the antagonism is not clear or plain; we naturally look to the clergy to make this apparent. I do not see how the church can afford to let pass an opportunity like the present one to enlighten the people and show them the real dangers hidden in this truly fascinating philosophy. To believe that our dead can commune with us in this life is a rapturous belief and one of which the church must not rob us without reason. If these are dangers to the soul in this fast spreading, and I must add, beautiful philosophy, which, while it asserts the fact of immortality, says also that it proves the fact; then let the clergy show us wherein the danger lies, not by becoming a party to fraud or engaging in any ecclesiastical gymnastics, but by a calm and candid consideration of the real spirit of the movement.

The nineteenth century is eminently an age of reason, and when the church gathers its forces and declares against Spiritualism the people ask, Wherein is it wrong? In what respect does it differ from the religion of Christ?

To me the position of the church in regard to this subject is one of moment; so also is it to thousands. We, who within the fold of the church have yet looked upon this unfoldment of spiritual philosophy with interest and most earnest hope, await the testimony of the church in the same spirit. The church has nothing to fear, surely, by a comparison of its beliefs with this new philosophy. Then let those who have been so forward in assailing Spiritualism come boldly to the issue, and place their objections side by side with its teachings. Let the church choose its representative and Spiritualists do the same, and by an honest comparison let the people have an opportunity to decide wherein the antagonism lies between Spiritualism and Christianity, and wherein are its pitfalls. This the clergy owe to society, to the church and to themselves.

A CHURCH MEMBER.

The above is taken from The Cincinnati Enquirer of April 14, and we are authorized to say that Spiritualism is ready to debate the subject at any time and at any place, and against the very best of talent that may be employed for the purpose.—ED.

Sufferers Relieved.

Dr. A. B. Dobson, Maquoketa, Iowa, clairvoyant physician and magnetic healer of marvelous power. Has been in active practice nearly thirty years.

His vegetable medicines receives a magnetic power higher than human or earthly agency, and in treating disease at a distance, with his medicine, his success is remarkable. His practice is very large, both at home and abroad, and he is in daily receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures performed by his band of invisibles, such as Rheumatism, Neuralgia, Paralysis, Dyspepsia, Bronchitis, Diseases of the Liver and heart and Kidneys, every phase of Female complaints, every disease that flesh is heir to they have successfully treated.

Sufferers, who have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under direction of his Spirit Band of doctors for each case; enough to last the first month for \$2. In many cases this is sufficient, but if a perfect cure is not effected, \$1.15 per month after. Send three two-cent stamps, lock of hair, age, sex, one leading symptom, and he will tell you what ails you free. Medicine sent by mail, postage free. The best of reference given if required.

Jennie B. Hagan's Camp Meeting Engagements.
July 13th to 17th, Harwich, Mass. (Cape Cod).
July 18th and 25th, Parkland, Pa.
July 27th, to August 5th, Clinton, Iowa.
August 10th to 19th, Senapee, Lake, N. H.
August 21st to Sept. 2d, Casadaga, N. Y.
September 8th to 15th, St. Louis, Mo.
September 22d to 29th, Attleboro, Mass.
The balance of the season of '89 are also filled by engagements.

Springfield Notes.

Ladies' fair at Gill's Hall, April 18th, supper, gypsy fortune telling and a lover's post-office among the attractions.
Frank Algerton gave excellent satisfaction to crowded houses. Anniversary is coming again, April 21st.
Location is being agitated for the new Spiritual chapel, to be erected the coming year.

From Our Reporter's Note Book.

CINCINNATI BREVITIES.

There will be a lecture and tests at 3 p. m., in Greer's Hall, Scott street, between Fourth and Park, Covington, Sunday.

The fancy dress party given by the Ladies' Aid Society, was one of the most enjoyable affairs of the season. Many beautiful and charming costumes were worn.

There will be a social gathering in the Hall, 115 West Sixth street, on next Wednesday evening. This is the last one of the season. Let everybody come and have a good time. Admission 25 cents.

The many lovers of music, who have attended the services at the Hall, will miss the smiling face of Miss Minnie Bertrand from her place at the organ, as she takes her departure for her home at Put-in-Bay, for the summer. She will carry with her the best wishes of all.

OHIO VALLEY MISSIONARY ASSOCIATION.

Official Announcement.

This organization entered upon its second year April 3rd. Knowing what is necessary to get into working order and the large scope this society covers, the former managers are to be congratulated, considering the difficulties that had to be overcome. Finding it on a solid foundation we propose to build a structure of spiritual work that shall reach every heart in the Ohio Valley. To further this, we ask the aid of every one who is interested in the general cause, for we go into the work with a determination to thoroughly carry out every object of the society. We stand shoulder to shoulder with honest Spiritualists; with every liberal minded person; with all honest mediums; societies and other alliances in the domains of Spiritualism. As the charter of this organization stands on a broad gauge, suggestions and advice are always kindly received; and material aid thankfully accepted. The cooperation of home mediums and speakers is earnestly solicited, and no doubt many will respond to aid the car of progress in spreading the truth on every hill and in every valley. There is a duty for every one and now is the time to do it. Our object is to send out literature and speakers, and thus need an office for head quarters in every city, town, hamlet and crossroad throughout the Ohio Valley. We also desire to continue our developing circle in the city and appeal to those who can aid us here, to come forward and lend a helping hand. Respectfully,
W. S. KING, President.

Briefs.

Mrs. M. E. Williams held a successful seance for materialization at Adelphi hall on Monday evening last.

Louis B. Wilson has resigned his chairmanship of the Banner Free Circle, and Dr. J. A. Shelhamer takes his place.

Mrs. L. M. Graves, wife of the late Kersey Graves, passed to spirit life from Richmond, Ind., on the 13th of March last.

Mrs. J. Wm. Fletcher has just graduated from the Boston College of Physicians and Surgeons, and is ready for business.

A true representative of the cause is Mrs. Hannah E. Ryder, of Plymouth, Mass. She has given a free circle nearly every Sunday evening for more than twenty-five years.

Doings in the Spirit World—Latest from the National Spiritist Correspondence—Exposition of General Blank at his transition—Preparations being made for new and startling phenomena, etc., officially announced to the Bureau of Spiritual Intelligence. Such will be one of the effects of organization.

BOSTON NOTES.

Mrs. Kate Stiles is giving great satisfaction with her lectures.

Mrs. Carrie Twing is lecturing in Philadelphia with success.

The Independent Club of Boston will close its sessions with the first of May. It has done a very important work, despite all opposition.

Charles Dudley, for many years the head clerk of the Banner of Light, died at Brockton and was buried April 12th. The funeral sermon was preached by Dr. H. B. Storer.

John William Fletcher speaks in Norwich Conn., April 23rd, at 2 p. m., in Newburyport, Mass., April 24th, in Lynn and Salem during May and June. Can be secured for camp meetings, by addressing Lecture Bureau, 6 Beacon street, Boston.

Madame Dis Debar made her first appearance under Professor Herman's management in Philadelphia, on Thursday evening last. The theater was packed to the doors, and the best of results were obtained. Thus a great medium passed on to the variety stage and is lost to our movement.

A. E. Newton, the brilliant scholar and author, passed on to the higher life after a short illness April 11th. His funeral services were largely attended on Sunday. Dr. H. B. Storer and others speaking the consoling words. Thus one of the most able workers are called unto their reward.

Mrs. Augusta Webster Fletcher, wife of the popular medium, graduated with high honors at the College of Physicians and Surgeons and will receive her diploma. Mrs. Fletcher was at one time one of the most able lady speakers in the ranks, but she has not accepted any lecture engagements since she began her studies, and will not probably be heard again upon the spiritual platform.

The Woman's Industrial Society of Boston was crowded Tuesday, April 17th. The occasion being graced by the presence of Miss Emma J. Nickerson, who held a "Spirit-of-healing meeting" for development of mediumship and curing diseases. Miss Nickerson's methods are unique and particularly her own. A power like a mighty wind was felt, and many came forth from partial darkness into light. The Woman's Union is blessed in having gained as secretary this medium, who is a friend to all. Springfield is to have her services as speaker until the end of May. A long-felt want for practical work in that place, when New York, Brooklyn and Cincinnati will be her objective points on a trip to Michigan, where needed rest will be taken for the winter of '89 and '90. Her time should be filled.

HADJAM, CONN. JAN. 7, 1889.
CHICAGO MAGNETIC SHIELD CO.—Dear Sir: I have worn your jacket and belt and received much good from them. My son wore those goods and got well from nervous prostration of five years standing.

MRS. CHESTER CHASE.

B. F. POOLE, Clinton, Iowa.
Dear Sir:—Enclosed find \$1.00 for another pair of your belts. I feel able to do more. They are splendid and have helped my eyes wonderfully, besides making my eyes strong.

ROBERT W. WEEKS,
113 Olive St., New Haven, Conn.

DR. A. W. S. ROTHERMEL, of Brooklyn, New York, the noted medium, will give a medical examination and one lot of medicine free to all who subscribe for THE BETTER WAY for one year. Subscription price \$2.00. Send a lock of hair or some article of clothing worn by the person, and address him in care of the W. E. Publishing Co., Cincinnati, and receive a diagnosis and medicine FREE.

CINCINNATI ADVERTISEMENTS.

DR. McLEAN, the DENTIST,
230 W. Fifth St., (near Plum) Cincinnati.
Employs the Most Modern and Improved Methods in all Operations upon the **MOUTH AND TEETH.**
Local Anesthetics used for **FILLING & EXTRACTING TEETH WITHOUT PAIN.**
ARTIFICIAL TEETH inserted (without plates) to remain permanent. Satisfaction given. Fees Moderate. **Examination and Consultation Free.**

PROFESSOR J. Clegg Wright
DURING MONTH OF MAY
Will Give a Course of

Scientific Lectures
IN THIS CITY (CINCINNATI.)

A CLASS IN PHRENOLOGY will also be one of its features. Those wishing to join such a class will please address him at City Post Office Box 413.

Douglass Hall,
N. W. Cor. SIXTH & WALNUT STS.,

TRANCE LECTURE
Every Sunday Afternoon at Three O'clock.

—BY—
MISS ADAH SHEEHAN.
Admission free. Strangers Cordially Invited.

F. M. YOUMANS,

LIFE UNDERWRITER,

UNITED BANK BUILDING,
CINCINNATI.

Offers a remarkable low-rate investment policy, giving excellent investment results. Send name, address and date of birth for a proposition.

MISS HETTIE GANO,
TEACHER OF

ELOCUTION AND SHORT-HAND.
Instructions given Day or Evening.

Flat 25 Lombardy, 224 W. Fourth st.
CINCINNATI, OHIO.

KASPER'S

SELF ACTING OATS CLEANER,
BINGHAM & YOUMANS, Gen. Agts.

Johnson Building, Cincinnati.
Removes all impurities. Used in leading stores throughout the United States. Put up on one week's trial. Send for descriptive circular and price-list.

Blair & Lewis' Subdivision
OF BLUE ASH.

On the Cincinnati, Lebanon & Northern R. R.
Only Thirty Minutes Ride from the City.

A FEW CHOICE LOTS LEFT
ON SMALL WEEKLY PAYMENTS.

For further information apply to or address
W. S. KING, Flat 5, Saxony Building, Cincinnati, O.

SPIRIT

TRUMPETS

Made of the very lightest and special tin. Nicely finished; 33 inches long, by 4 inches in diameter, large end. Price, \$1.00. Telescope or Sectional Trumpet, \$1.50.

JOSEPH LAGE'
Manufacturer of Specialties,
N. W. cor. Sixth and Main sts. Cincinnati, O.

Modern School of Healing
—THROUGH—

SPIRITUALISM

—MENTAL—
And Physical Treatment.

MASSAGE AND MEDICATION.

For particulars, call on or address MRS. ANNIE C. RALL, No. 512 West Liberty St., Cincinnati.

MEDIUMS.

Mrs. J. H. Stowell,

TRANCE MEDIUM
No. 32 Bates Avenue.

CINCINNATI.

Sittings Daily, for Information and Tests, from 9 a. m. to 4 p. m.

Take Colerain Avenue Cars.

PROF. J. D. LYON,

BUSINESS AND TEST MEDIUM
Sittings Daily.

Letters by mail, photographs or lock of hair sent, carefully diagnosed. Circles Sunday at 25¢ and 75¢. P. M. Forty years experience.

188 Richmond street,
CINCINNATI, O.

MRS. LAVINIA

Knowles Douglas,
OF LONDON, ENGLAND,
CLAIRVOYANT, TRANCE & HEALING MEDIUM.
86 West Seventh Street, CINCINNATI, O.

MISS

JENNIE B. HAGAN,

Inspirational Speaker

—AND—

IMPROVISATRICE,

TO-MORROW (SUNDAY)

Morning and Evening

—AT—

GRAND ARMY HALL,

No. 115 WEST SIXTH ST.,

CINCINNATI

AND EVERY

SUNDAY MORNING

AND EVENING

DURING THE MONTH

OF APRIL, 1889.

MISS HAGAN

Is a very popular lecturer in

the Spiritualistic field, drawing

crowded houses wherever

she makes her appearance,

and none should fail to hear

her.

Improvisations

IN VERSE

AFTER EACH LECTURE

FROM SUBJECTS

SUGGESTED BY THE AUDIENCE.

Morning Service begins at . . . 11:30

Evening " " " " " " " " " " " "

GOOD MUSIC

Both Morning and Evening.

THE PUBLIC IS INVITED.

Admission to either service, 10 Cents

No Reserved Seats, therefore those who

wish for a choice of seats should come

early.

E. O. HARE, President.

C. C. STOWELL, Sec'y.

CHILDREN'S

Progressive Lyceum

MEETS EVERY SUNDAY

at 9 A. M.

—AT—